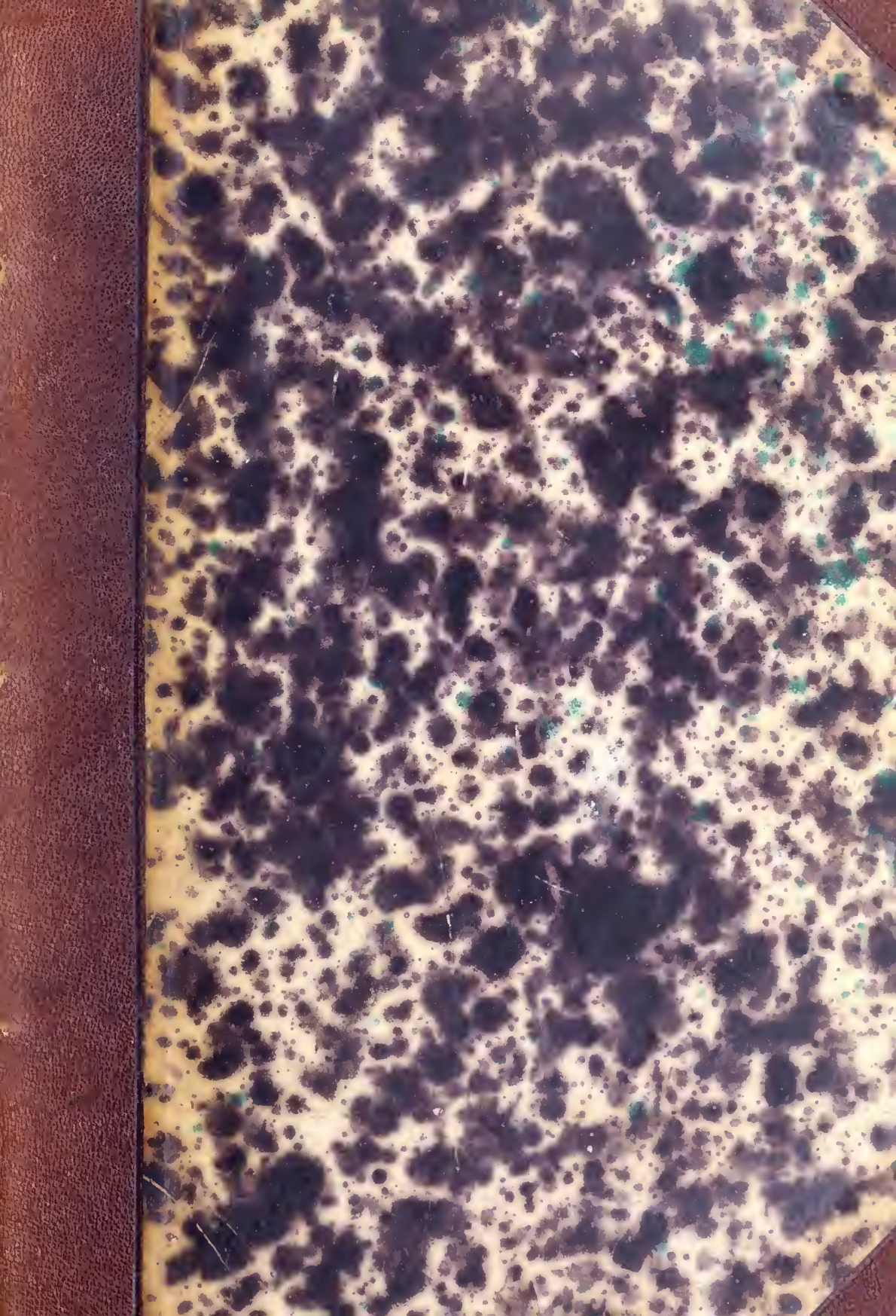
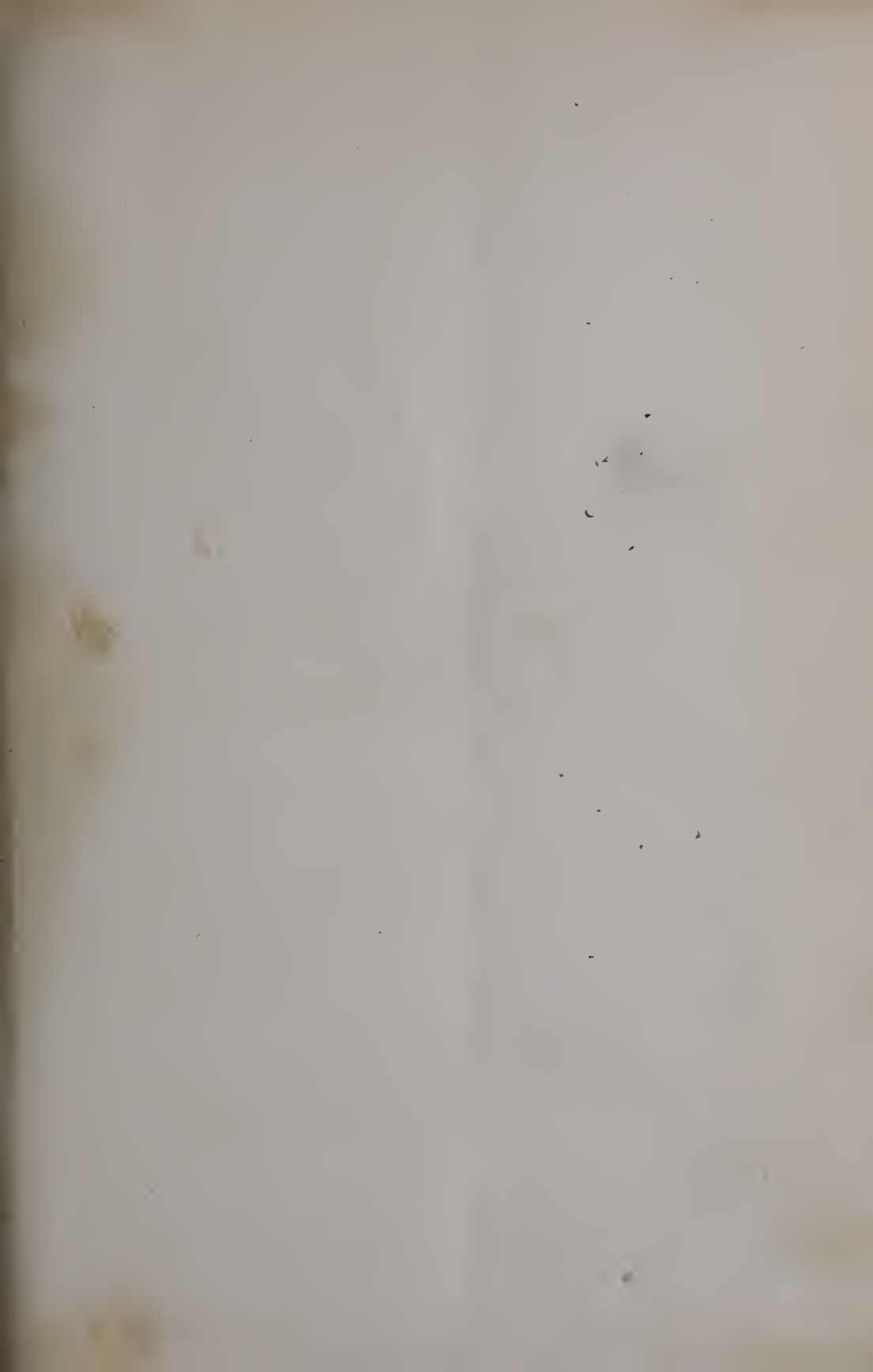




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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

RECENT OPERATIONS ON THE ZAMBESI.

BY DR. LIVINGSTONE.

FROM the following article forwarded to this journal by Dr. Livingstone, received by last mail, it will be seen that he is not only safe and well, but by no means discouraged, though compelled, by Portuguese jealousy and duplicity, to abandon his enterprise in the meantime :—

In order to form a clear idea of the direction which our efforts for the benefit of the people of this country took, it is necessary to glance at the state of the east and west coasts of Africa about 1856—8. On the west, the operations of Her Majesty's squadron, acting out what is known as Lord Palmerston's policy for the suppression of the slave trade, produced a sense of security which allowed the formation of a large number of missions by various bodies of Christians in England and America. To these the officers of the cruisers gave at all times countenance and respect, which could not fail to have a good effect on the native mind ; and by abolishing piracy, which prevailed to a frightful extent, and repressing the slave trade, with its innumerable evils,—conveying at the same time the impression that the teachers belonged to a powerful nation,—life and property were rendered secure. The Rev. J. L. Wilson, an American missionary, and the most intelligent writer on the west coast, freely acknowledges, that had it not been for the efforts of the cruisers of England and America, Africa had as yet been inaccessible to the Gospel. The results in 1856 were the formation of churches at various points, with from 12,000 to 15,000 members ; a vast number of schools, in which many thousands were regularly educated ; and knowledge, with the blessings of peace, was rapidly spreading inland. Lawful commerce had increased from 20,000*l.* annually in ivory and gold dust, to

between 2,000,000*l.* and 3,000,000*l.*, chiefly in palm oil, woods, cotton, &c. Indeed, a larger tonnage is now employed in conveying these than was ever used in the palmiest days of the slave trade in carrying human cargoes.

Now, in contrast with this, when in 1856 I descended the Zambesi, and lighted among the Portuguese like a ghost, I found that 900 miles of coast, namely, from Cape Delgado to Delgoa Bay, had been sealed more jealously against all intruders than ever was the Celestial Empire. There, Catholic missionaries have ever kept up their churches, but here no missions existed ; and an old man, in showing the ruins of a Jesuit establishment of former times, remarked, that his grandfather, acting under orders, to be unsealed only on a certain day, had captured all the inmates, and led them out of the country. Since then, the few convicts and half-castes, who constitute the *civilised* community, have had the offices of their Church performed by native priests from Goa, in whose praise nothing can be said. The only remnants of religious knowledge among the blacks, are portions of the Lord's Prayer, Creed, &c., retained as chants by a few old blind people. Their translation into the native tongue is attributed to the Jesuits. Now, along this coast, as well as on the west, the same expenses in cruisers had been incurred, the same heroic services had been performed ; but the want of the missionary element to act on the native population had rendered all of no avail. The only impression produced was a good one for the English name. The slaves at Tette, writhing under the lash at the public whipping-post, have been heard to call out :—"Oh, for the English ! When will the English come ?" an unlucky way of mollifying the irritation of their masters ; and while the rebels were actually fight-

ing, our landing among them never excited a suspicion that we might play false with, or betray, them.

When, therefore, in 1858, I was entrusted with an expedition, designed to benefit the people of this coast and promote lawful commerce, it seemed to me that the best mode of rendering the wise and benevolent policy of our rulers, was by acting inland here the part that the cruisers performed in free access to the rivers and ports of the west coast; open the country, which, though nominally Portuguese, was actually as much shut to them interiorwards as was the coast to strangers; conciliate the inhabitants, who, with the exception of a few slaves at Senna and Tette, were living in open defiance, or rebellion, as it was called, by friendly intercourse in promoting lawful commerce in cotton, superior kinds of which have already been introduced and largely cultivated; and by other means to render missionary operations possible.

Here we may just allude to a curious question that has sometimes been raised, as to whether civilisation or Christianity should be taught first. Owing possibly to obtuseness, I have always been unable to understand how a civilised Christian, in his senses, could attempt the improvement of the barbarous tribes of Africa, but by translating the religion of his daily life into acts of kindness and fair dealing; promoting their bodily welfare by every means in his power; showing them an example of industry, morality, and piety, in his own person and family; and teaching them of that Saviour from whom all his present motives and future hopes are derived: this last would even be indispensable, otherwise, among people who judge others by their own motives, he would be set down as a rank impostor, who had concealed sinister motives, or a downright fool, or probably a mixture of both. I do not know how the question may be with respect to India, but here it is as if one should attempt a Ragged School at home, without one comfortable meal or any attention to the bodily welfare of the pupils. True religion, in its purifying tendencies and the grandeur of its prospects, is indispensable to the elevation of our race; but no one acquainted with the difficulties encountered in dealing with heathenism, will undervalue any other agency calculated to promote human improvement, or raise any one means to the rank of the only specific.

In selecting the Zambesi, regard was had to its being the only large river known to proceed from the heart of the continent. It promised also to be a pathway to the central valley of the Makololo, and, notwithstanding its shallowness at certain seasons of the year, would certainly be so used by any other than its present claimants. The greatest anxiety for the opening and civilising of Africa was moreover loudly professed by the statesmen of Lisbon, and I believe truly so by the late King of Portugal. The professions of the statesmen were sustained by several really good laws,

which no one could have imagined to be only for use in Europe. By one enactment, for instance, all children of slaves who may be baptised, shall be free. This good law is a dead letter, and so, in all probability, will be another, by which slavery is entirely to cease in twenty years, counting from 1856, in all Portuguese dominions. Orders were also sent to all Portuguese officials, to render us every assistance. These were public enough. What the secret orders were we could only collect from the universal hostility to the expedition, as contrasted with the greatest civility to its members. It was quite common to hear the remark:—"We are ready to do anything for you, personally, but nothing for the expedition." This double dealing could scarcely have been spontaneous; but accepting and retaining this little modicum of friendship to the last, we went briskly to our work. We discovered an entrance from the sea to the main stream by the Kongone, which, though unsafe at certain seasons for small boats, is at all times good for a steamer. As already mentioned, the Portuguese had no subjects, except a few slaves. The mass of the population was at open war with all white men, but no sooner did we appear on the scene, than we were recognised as friends. We visited both parties continually, and once, when the Governor and chief men of Quillimano were driven into a corner at Mazaro, we took his Excellency, then prostrate with fever, off the battle-field, and landed him on the opposite shore. As we left, the whole of the slaves and about a dozen white soldiers, who constituted the army, were driven into the river, yet no umbrage was taken at us by the rebels, as we were well known as friends to both sides, and only wished for peace and prosperity to all.

Leaving the strife going on in the lower part of the river, we soon proceeded to examine the rapids of Kebrahasa above Tette, our thoughts being bent towards the free Makololo country; but we discovered that in our little steamer, the *Ma Robert*, we had been grievously cheated. Instead of carrying ten or twelve tons, as promised, she could not convey three, and these at an amount of labour and time that made the primitive canoes of the country infinitely superior. The material, too, of which she was constructed, being new and untried, soon gave way, and led us to turn our attention up the river Shire, a branch which enters the Zambesi somewhat more than a hundred miles from the sea. There is no evidence that it ever had been ascended by any white man before. Its depth is too great for punting canoes, and there are no still reaches, such as are required for that kind of navigation. Its banks were found teeming with a population more dense than I have met anywhere else in Africa. Having been repeatedly warned by the Portuguese that the inhabitants were savage and treacherous, we proceeded with great caution; this was not unnecessary, for the banks were lined with armed men, ready, if any occasion were given, to

take vengeance on our intrusiu. Poisoned arrows are no contemptible weapon, and once the bow was bent and the shaft ready to fly, on one of our party merely firing at a hippopotamus. We landed unarmed to cut wood, and gave good prices for all we bought; still strong guards of men watched all our movements night and day. We ascended 100 miles in a straight line, and nearly 200 miles of river.

Retiring for three months, we renewed our intercourse, and on the second visit saw women and children, the men coming generally unarmed to the vessel. We had so far gained their confidence that we left the vessel with a chief called Chibisa, and visited the tribes of Mang-anja, as far to the N.N.E. as Lake Shirwa, and then, in a third visit, went up to the south end of Lake Nyassa. If discovery alone had been our object, we might have done an immense deal more at less expense and toil; but our object was not merely to make a rush at a certain point and back again, careless if any one should follow on our route, but, by securing the friendship of the people, to open the way for further operations. This process consumed much time.

Without adverting to a visit to the Makololo country, effected on foot, I may here anticipate a part of the narrative which took place subsequently in the order of time. Lake Nyassa was explored to 225 miles of latitude, so that, with the upper Shire and lower valley, we had over 400 miles of a cotton and slave producing field on which to work. We flattered ourselves that by perseverance we had secured a good pathway into the continent. We had entered into the principal slave mart of Eastern Africa, for, according to Colonel Rigley, 19,000 slaves from Lake Nyassa pass annually through the custom-house of Zanzibar for the Red Sea and the Persian Gulf, and it was his opinion that a small steamer on the lake might soon put a stop to this annual drain. The same idea had occurred to ourselves; and having been deceived in the Ma Robert, and the Pioneer having been found far too deep, we tried Mr. Tod, of the firm Tod and Macgregor, Glasgow, and got a vessel in every way well suited for the work. The construction was new, but the material the best that could be found.

But, before all this, the Portuguese jealousy exceeded all bounds. We had studiously avoided the gold-fields, though we often passed within a few miles of where gold has been washed for and found. We know of the existence and probable situation of a mine of malachite, and have purchased fine specimens from natives who have visited it, but we kept steadily to the great purposes of our expedition. The jealousy arose out of a senseless fear that we should interfere with their faucied dominion from sea to sea. An emissary of high rank watched anxiously, at every meeting of the Geographical Society, for any indications of annexation; and the Portuguese Minister for Foreign Affairs, the Viscount de Sã da Bandeira, actually constructed a map from our own, with a

change in the orthography, and an old error used by slave traders to mislead the cruisers, which makes the Zambesi disemogue at Quillimane; then, with the most killing modesty imaginable, sent this stolen production to all the governments of Europe as a "New Portuguese Map." The districts under their rule were also shown to be almost large enough to take in the sources of the Nile, and to swamp the New Dutch Republic. This senseless jealousy induced us, as soon as the Pioneer arrived, to proceed to the river Rovuma, to find an independent route inland; but the Pioneer, though an excellent vessel, was found to require at least six feet, and too deep for African rivers. Our effort there was immediately followed by the Governor-General of Mozambique rushing up to Zanzibar and endeavouring to induce the Sultan to agree in calling the Rovuma the boundary between him and the Portuguese, but the Sultan insisted on its continuing at Cape Delgado.

On another occasion, however, we examined this river in boats, and found that, while navigable for vessels of light draught, like those used on some American streams, for at least eight months of the year, to a point 114 geographical miles, "as the crow flies," from the coast, or 156 of river, it has the disadvantage of the Tsetse; and this insect, until all wild animals are destroyed, would render labour by horses or cattle impossible: mules and donkeys alone could live. Very little marsh is seen, the land rising up from near the banks by a gentle, well-wooded slope to a plateau of about 500 feet. The inhabitants far inland were very friendly, while those nearer the coast were hostile. It seemed as if likely to prove a more healthy country than the Zambesi or Shire, but our experience was very short.

Having thus given a rapid sketch of what was done in the way of preparation, we must advert to that which gladdened our hearts in the midst of our labours—the formation of the Oxford and Cambridge Mission, and the arrival of good Bishop Mackenzie and his companions in the beginning of 1861. This was a source of no ordinary satisfaction, as it promised to renew the successes of the west on the east coast, and no higher reward for our toils was ever contemplated. By our "canny" Scotch folks little good was expected from what they called a High Church mission. In the little experience I have had with those to whom the epithet has been applied, I have seen a little more attention to forms, rubrics, &c., than we who have been born and bred in the Kirk were accustomed to, but can respect; inside of all beat very loving, earnest Christian hearts, and I take the heart to represent the real man. On coming up the river with this mission we found that the Portuguese of Tette had, with the sanction of their governor, followed us into the field, which, as will be remembered, they previously durst not enter, and, with the help of a marauding tribe, were fast depopulating the country. About 200 slaves were taken to Tette

weekly, and sent up the river above that village to buy ivory. These were not the only agents in the depopulation; another slave-hunter, called Marianno, had a thousand muskets, and slaves to man them, in his forays. His captives were all sent to Quillimane. Others engaged in this sad work, for it is well known that any one may become a slave-hunter on his own account who can muster a few slaves and muskets. No notice is taken of his deeds by the authorities till he is rich enough to yield a good fine; this being extracted, he is free to begin his old work over again. A drought of one season, which never before caused loss of life, had such an effect on the spirits of the terrified, panic-stricken inhabitants, that, as a result, we have the lower Shire valley, and the heights on the east of the cataracts, almost entirely depopulated. Such numbers of skeletons I never before saw.

But leaving this painful subject, and the conduct of the mission in circumstances in which no mission was ever tried before, and in the discussion of which at home the good bishop has not always had fair play, let us look at the disasters which have befallen this band of faithful men, with a view to the avoidance of similar mischances in future. Bishop Mackenzie was a noble character, and, with an active, stirring Martha of a wife, would have been a perfect missionary bishop. But in everything that regarded comfort, or ease, or safety, he was totally regardless of self. He secured the admiration of the Makololo. They were lately overheard expatiating on his goodness, and it was added, "He would not be carried, and don't you remember how he stood up to his middle in a certain stream, handing over the women and children. By Sebitane, had he not died we should all have been living with him, and by this time have known the Book." But this exposure to wet and damp, of which previous to his death he had as much as ever we read of in Elliott's—the apostle to the Indians—labours, involved almost certain death. It is not so disagreeable as a ducking in England, for one may allow his clothes to dry on him with rather pleasurable

sensations; but let there be half an hour's rest, and fever is sure to follow. No one can live in the lowlands without constant activity; hence, when we heard of the loss of the bishop and the withdrawal of his companions to the Shire valley, we entertained the gravest apprehensions, and these have been painfully realised in the loss of others. Prospects look very discouraging; but the new bishop seems to possess a large amount of that caution which his brave, loving predecessor lacked. Some, too, of the constituents of the Society have withdrawn, as if they had expected so much money and so many souls converted to order. The losses on the west coast were for a long time excessively severe; still men worked on, and now they see the reward of their labours. The population being swept off, and there being no hope of securing the co-operation of the Portuguese statesmen in the suppression of evils against which they have made laws, nor any prospect of the restrictions being removed from the mouths of the rivers, the expedition retires. After doing one's duty, the only regret felt is, having ever given the smallest credit to Portuguese nobles for desire for the civilisation of Africa, because, with half the labour and expense on the Rovuma, even, we must have left an indelible mark of improvement on a section of the continent. Possibly, too, our removal may lessen the jealousy which was most unreasonably nursed. We hoped that in our success they, too, would be benefited. But on Bishop Tozer arriving, the calico, which is not intended for trade, but is as much currency here as money is with us, was charged *four-pence per pound weight*, a duty which is simply prohibitive. However, events may, in the good providence of the Almighty, arise which may stultify all our forebodings, and the coast, from Cape Delgado to Delagoa Bay, instead of being as heretofore a Portuguese slave "preserve," may enjoy the good time coming yet, when man and man, the world o'er, shall brothers be for a' that.—
"Thy kingdom come."

DAVID LIVINGSTONE.

BIBLE-WOMEN.

BY THE REV. A. W. THOROLD, M.A.

TWELVE years ago, in a building close to the Five Dials, a City missionary opened a lending library for the poor. The first person who came was a woman who lived in the immediate neighbourhood, and the volume for which she asked was the Bible. Soon afterwards she was taken ill, and went into a hospital, where she had leisure and quiet for reading. Though better born, she had been reared in fetid and squalid haunts, and an old man, her fellow-lodger, kind in other ways, had bidden her never to read the Bible: "It was full of lies: she had only to look round her in St. Giles's, and she might see there was no God." As a woman she was to learn from

God's own word, and in that way of sorrow wherein He teaches all of us, the love which He had to her, and the work which He had appointed her to do. Some time after leaving the hospital she offered the missionary who had lent her the Bible, and afterwards come to her, to devote a few hours in the week to visiting the sick. This letter was in his pocket when a communication reached him from a lady who had long been interested in the circulation of the Scriptures, inquiring for a suitable person to sell Bibles among the poor. He immediately brought them together, and an experiment was commenced in a cautious and quiet way, which, in seven years,

has grown into proportions of considerable magnitude, and produced results which must gladden the hearts of all who love God. The details of that experiment have been laid before the world in the pages of the "Missing Link," and there is no advantage in recapitulating in a paper which aims at occupying somewhat fresh ground on the subject, particulars which can be found elsewhere. "Marian," however, must be the frontispiece to any account of Bible-women, and it may help to stir a kindly sympathy towards her, as well as to open out a page in the wonderful ways of God, if I remind my readers that her work as a Bible-woman actually covered the space only of a single year, and that she is now a resident in a country almshouse, half blind and half paralysed, yet still endeavouring, with the little strength remaining to her, to do what good she may.

To go at once into our subject, the duties of a Bible-woman, strictly speaking, are twofold, and consist partly of Bible-selling, which is always done by itself and for a fixed number of hours, partly of other offices, of a kindly and domestic nature, which it is not so easy to define as to understand. This Bible-selling is to all intents and purposes a female colportage. The Bible-woman goes with her bag of specimen Bibles from house to house, and room to room, inviting purchasers, and receiving payments in small weekly instalments. She is not always received very graciously, but perseverance finds its reward. A Bible-woman in St. Giles's, several years ago, knocked, without knowing it, at the door of a Roman Catholic. On explaining her errand she was angrily scolded by the woman who opened the door, and in a tone of voice audible through the house; nevertheless, with some inconsistency, this very woman offered to become a subscriber, and paid down a trifling deposit. Disconcerted and puzzled, the Bible-woman asked her superintendent if she should go again, and was bidden by all means to persevere. God, also, was preparing the way for His word. The husband of the Roman Catholic woman fell ill, and the visitor of the district asking permission to read to him, chose the account of our Lord's sufferings, which produced such an effect on the sick man, naturally of a harsh and irritable temper, that the tears rained down his cheeks, and he desired without further delay to possess the book for himself. On the next occasion of the visitor calling, the wife said to her, "Bless you, ma'am, and bless that book; my husband is quite a different man." Nor was the change in him perceptible only to his wife. A man in the adjoining room, observing the difference in his neighbour's conduct, asked to borrow the book which had brought it about, and, not being allowed to take it out of the room to read, he read it in his friend's company, and became so absorbed in its contents that he did not lay it aside till two o'clock in the morning.

The plan of Bible-selling has, moreover, this advantage, that no one can reasonably complain of

being invited to buy a book, since the circumstance that the book is the Bible does not deprive the transaction of its simply commercial aspect; and then a door opened once is more easily opened a second time, and the Bible-woman, formerly a stranger, is now an acquaintance, and may soon be a friend. Besides, if a Bible is not wanted, there are sure to be needs of some kind which a quick-witted woman will be able to detect, and even to supply. A word about the Saviour may be quietly spoken; not indeed with authority, but in a gentle, sisterly way, which may be as a seed dropped into good soil; anyhow, the wife will be invited to attend the Mothers' Meeting, and so another family be brought into fellowship with the Church of God.

During five hours of five days in the week the Bible-woman is at work in her mission-room, or with her superintendent, up and down stairs in crowded and perhaps filthy houses, standing over sick-beds, helping to cook a bit of dinner for an invalid, washing a child's face, giving many a cup of cold water in the blessed Saviour's name, and making many a sunken and sad face light up with thankful surprise. Then when she returns home at night there are pence to count, and garments to cut out, and the day's work to be thought over, and the next day's to be prepared.

It follows naturally from all this, that an efficient Bible-woman must combine various excellent qualities; and that no one should be lightly chosen for duties which are both arduous and delicate, both of the body and of the spirit. They are best to be middle-aged, for young women have their husbands and children to look after, while elderly persons are unequal to the fatigue of incessantly going upstairs. Experience is of more importance than cleverness; and those who have themselves tasted sorrow know how to deal with it in others. Almost exclusively they are chosen from the lower classes: since (as we shall see presently) the element of education is provided in their superintendents. To permit anything like fine-ladyism would be fatal both to the simplicity of the women and the efficiency of their work, while the fact that they themselves are actually conversant with poverty is in itself a kind of fitness for ministering to the poor. Some qualities are indispensable. Anything beyond them we may be thankful to obtain; but it would not be reasonable to demand. First of all, there must be in the heart a constraining sense of the unsearchable riches of Him who gave his life a ransom for many. The Bible-woman must have learnt from Jesus Christ himself the meaning of the love that passeth knowledge. Quiet, keen sense should not be wanting, for to be constantly taken in is mischievous in many ways. A Bible-woman should be diligent and active, without being fussy. And if she has a kind, motherly cheerfulness about her, with a face that can smile, she will be like a gleam of sunshine wherever she goes. There have been, on the whole, singularly few

failures among them; and these have mainly been caused by a reliance on testimonials that did not prove worth the paper on which they were written, as well as by the anxiety of well-meaning but inconsistent persons, strongly recommending utterly unfit women for the work, merely because they were good, or because they wanted to be employed, or because the weekly salary would be "a nice help" to them. The present staff of two hundred Bible-women may be said to be the pick of at least three times the number. It is surely a test of their motives, that the small salary of twelve shillings and sixpence a week is hardly a sufficient inducement to the work, without the additional desire to please God. As a whole they are a body of diligent, godly, self-denying women, who give their heart and their strength to the cause which they have undertaken; and, I think, any one would feel kindly towards them who should see them assembled together for the monthly address in Parker Street, listening with deep seriousness and sustained attention; or who should mingle with them, in the happiness of their annual summer holiday, when through the kindness of a friend they are all entertained together, at a house near Epping Forest.

In speaking of results (and surely this may be done without impropriety, if only we speak humbly, and are sure of the ground we tread), there are some of a visible and material kind, which are simply matters of fact; there are others, which, lying beneath the surface, we prefer to speak of in the language of faith and hope. It is a simple question of figures, that during the last seven years fifty thousand, chiefly Family, Bibles (the gift of the British and Foreign Bible Society) have been sold through this agency alone among the working classes, at a total cost of upwards of four thousand pounds, the money being devoted to the salaries of the Bible-women. During the same period twenty thousand pounds have been subscribed by the poor for the purchase of useful clothing, and thirty-seven thousand pounds contributed by the public at large for the general use of the mission. Besides this, hundreds of beds have been sold to those who were in the habit of lying on the hard boards, or on heaps of dirty rags; dormitories have been established; cheap dinners sold to the poor; hundreds and hundreds of children sent to school, and their parents induced to attend a place of worship; while in not a few instances (my own parish is one of them) both young and middle-aged persons offer themselves for baptism. If the usefulness of the Bible-women may in some degree be gathered from the affection felt by the poor towards them, we have at once a sure and unanimous testimony; and I ask no forgiveness for here inserting part of a letter, which has before been published, but which may not have been seen by the readers of *CHRISTIAN WORK*, and which, when it was read some three years ago in Mr. Kinnaird's drawing-room, moistened every eye in the room:—

"DEAR LADY,—It is with great grief that I hear that you want to remove my dear Mrs. — to another district, but I hope, please God, you will not. I will tell you what she has done for me. There was not a greater, blacker sinner than I was, yet God has had mercy upon me. I was brought up with pious parents, respectable, and I was the greater sinner, because I had had those privileges. If I were to give my life, a large book would not contain it. I am a brand plucked from the burning. Blessed be God I ever met with dear Mrs. —. I think it would be cruel to take such a blessing from this district. The souls of the people about here are as dear to Christ as anywhere else. This is a place that requires some in earnest for souls. Oh, do not take her away! There is much work to be done here yet; let her stop a little longer. I will tell you what I was, before she came to me. I was a drunkard, a swearer, and a Sabbath-breaker, and a companion of all the lowest and most depraved people you can mention. Last October my dear baby was born, who is now in heaven; to my shame, I must say that I never was sober the whole of the time she was spared to me. Last Christmas my wicked companions came on the Monday to fetch me out, and they had no trouble to get me; I was quite as willing as they. We went to the first public-house, and I shall never forget the call for the first half-pint of rum, and the landlord gave us another. I think I was tipsy four times on that day, and had soda-water to sober me. On that Monday my dear baby was ill, and I took no notice. I thought, when I had my frolic over, I would attend to her, but God thought otherwise, and when I awoke on the Wednesday morning my babe was dead on my arm. Oh! you would suppose that would have been a warning to me; but no, it made me worse than I was before. I took to drinking harder than ever, and fighting, and every other sin. I did not care what became of me. I said there was no forgiveness for me, so it was no matter how my life ended.

"I had another temptation. I thought I would make away with myself; but I did not like to leave my child: and then, I thought, I would kill my husband and child too. Ah, how often I have called upon God to strike me dead, He knows! Now it happened that a poor woman came to me, and told me she had come into the right way through dear Mrs. W—, and she began to talk to me. I said there was nothing but hell for me, but at last she persuaded me to go to the afternoon Mothers' Meeting. I was very miserable, and at first I told her I did not like to be talked to; but blessed be God, she would not let me be. Oh the miserable sinner she made me see myself! Oh the horrible pit I was hovering over! Had not God directed her to me, where should I have been now? I could not have gone on much longer. Oh, do not take her away yet! This is a dark district. There wants some one in earnest for Christ here. Do let her stop. What shall I do without a guide? I am

such a young beginner. Do let her stop, for the love of Christ. Do let her stop, for the love of sinners and their never-dying souls. Do not take her away, she has been the means of bringing me to the feet of Jesus, and yet there are many to come to Christ. May the Lord help her and keep her; and I hope that I shall hold on my way rejoicing in God my Saviour, and I hope He will prosper the work."

Yet the Bible-woman, as a rule, is only one half, though, in some respects, the more visible half, of the agency employed in this work. It has now been repeatedly proved, in many instances and by actual experiment, what a woman of her class can do, and what she can not do. She can collect pence, but not having been brought up to arithmetic, she cannot always, at a month's end, give a clear account of them. She can cut out clothes, and distribute them for sale; but the purchase of materials and the payment of bills should never be left in her hands; and her books should be checked once or twice a week, as much for her sake, as for that of the mission. Further, though any true Christian, who has been taught by the Spirit of God the things which concern his salvation, is able to speak of them to a friend alone, and is at no loss for words to describe his happiness, it is quite another thing to instruct thirty or forty or even a hundred persons in the Christian faith with clearness, attractiveness, and accuracy. Almost the chief secret of a Bible-woman's usefulness is in having the constant superintendence of an educated Christian gentlewoman, who is both her counsellor and her friend. The duties of the superintendent, to put them briefly, are partly of a business character, in keeping the accounts and in purchasing and selling the clothing; partly also in conducting the weekly Mothers' Meetings, of which any one who wants to know what they are like, should read the graphic account in "Ragged Homes, and How to Mend Them." These meetings are partly of a material and partly of a spiritual nature. The rooms where they are held (certainly not palaces) are always in the heart of the locality where the Bible-woman is working; and of the four with which the writer is personally acquainted, one is in a room without windows, and lit from the unceiled roof, close to a rabbit-warren of Irish; to another, assisted by a rope, you mount up a mountain of steps, which must be a good test of the determination of those who attend it; another, leading into the worst court in the parish, looks out into a quiet churchyard, where the dead were buried during the Plague of London; the fourth is among the old-clothes shops and squalid misery of what used to be called Monmouth Street.

The meetings are held weekly, and last two hours. The first half-hour is spent in taking money for the clothing, and in other details of the domestic work. The second is occupied with religious instruction, about which, let it be said in passing,

that there can surely be nothing unseemly in a Christian woman giving kind and holy counsel to other women, and that the instruction is not meant to be a sermon, but is a simple and affectionate exposition of Gospel facts and truths.

Here, again, let me point my case with an incident verified by myself.

"Eighteen months since," writes the superintendent of a Bible Mission, "at the back of our room sat a poor woman who had evidently been drinking. No bonnet covered her tangled and uncombed hair, which streamed over her shoulders, and her dirty gown hung in shreds round her, here and there pinned together. She was so offensively dirty that the women objected to sit near her. I think many would have banished her the room, and said, 'It is hopeless to raise one so utterly sunk.' If you could see this same woman as she sits now in the front row at our meetings, any one would think of her, 'She is decidedly above the class for which Bible Missions are intended.'"

This change is not the effect of gifts. I do not believe that the worth of a penny has been given to this woman since she has attended our meetings. She became clean before she ceased to be ragged. Her appearance was wretched when she joined our class to learn to read.

In the beginning of May she was promoted to the Testament. On the 12th, I find this entry in my journal:—"We read Matt. xxvii. On reading Pilate's offer of Barabbas to the people, Mrs. — said, 'Which did they choose?'

" 'Read on, and you will see.'

" 'When we came to verse 21: 'No, they couldn't do it; no one could.'

" 'Verse 30 came to her turn, but she hesitated.

" 'Read on, Mrs. —.'

" 'I can't.'

" 'Why not; there are no hard words.'

" 'I dare not say what I read; I'm sure I'm wrong.'

I read the verse.

" 'No, now, *that* can't be; and yet every word is true. Dear, oh dear; only think, and this to save us!'

" 'At verse 46: 'Well, that is beautiful, and Jesus said that.'

" 'When her turn came again she hesitated.

" 'No, it's no use; I can't get beyond that verse.'

" 'I think she read those words six or eight times, and then closing the book, and covering her face with her apron, she burst into tears.'

The person here referred to was confirmed last spring, and has since received the Lord's Supper. But this is not the only method by which a diligent superintendent, who has leisure and health for it reaches and aids the poor. Often, classes for reading and writing are formed; then a woman who attends the Mothers' Meeting is visited at her own home without any hesitation; and though this is what any one else might do, yet it is the Bible

Mission and the Mothers' Meeting which in this case have opened the door.

Here, once more, let me insert a conversation without any apology for so doing. Those who care enough about the poor to think this paper about them worth reading, will be glad of all the light that can be thrown on their feelings and their habits; and simple, unadorned facts are always of use.

The superintendent of a Bible Mission one day went to see a poor woman who was in straitened circumstances, and utterly ignorant of the blessedness of prayer. As the visitor began to speak of the Bible, the woman interrupted her:—

"Why, you really look as if you loved the Bible."

The charge was not denied.

"Well, it's very strange. I've been reading the Gospels lately, but I can't understand them. It's all dull and dry to me."

She spoke so slowly and so regretfully, adds my informant, it made my heart ache.

The visitor went on to speak of the Bible as showing Christ to be a personal Saviour.

The woman answered, "You do make me wonder like, for you speak of it all as if you knew Christ, and you had seen Him, as though He were some friend of your own."

The conversation went on to prayer.

"Now, you can't mean you'd have me pray about this debt."

We can guess what the answer was.

"Oh, I wish I could go to God like that! No wonder you look so happy. You can never be really sad."

It will readily be seen that the duties of a superintendent are neither light nor superficial, and that in fact they extend beyond the mere directing of the Bible-woman's labours, as much as the Bible-woman's own work goes beyond her Bible-selling. Two things, however, must be clearly understood, especially by any who propose to undertake them: the one, that a great reward is found in the freshness and interest of the work (never monotonous), bringing one, as it does, into contact with so many phases of human nature, and breaking up soil in such a marvellous variety of human hearts; the other, that there must be both a natural fitness and a careful preparation for it, since no one can possibly teach without some aptness for it, or without knowing what to say. Those clergymen who have it in their power to conduct Bible classes for ladies, may have the comfort of feeling, that through those whom they instruct they are instructing at second-hand hundreds of others; and that to teach how to teach, is quite as important as to teach what to know.

There is yet one other advantage incidentally resulting from the Mothers' Meetings, in that they multiply to the poor their chances of Christian friendship, and recognise as well as satisfy those social and neighbourly instincts which are so ignored

in London. Strange as it may seem to say it, to thousands and tens of thousands, both of rich and poor, London is a dull and cheerless place. Especially is this so with the poor. In a common lodging-house, where any are admitted who pay the rent, respectable and prudent persons are compelled, in self-defence, to keep aloof from strangers, who, for aught they know, may be dissolute or dishonest. There is no little garden to go into; there is no pleasant village street, where the young mother may saunter, her child by her side, and her needle-work in her hand, to meet her husband as he comes back from work, or to exchange a word with friendly neighbours. A dull back room, looking out on roofs and chimney-tops, is the gloomy prospect that depresses them day after day. But when they come to meet the superintendent and the Bible-woman, they also meet each other. Why should we call gossiping in them, what we call conversation in ourselves? and many a woman who comes to this meeting sad and careworn, goes home light and happy, to greet her husband with a smile, and her children with a kiss. She has found out that others have burdens besides herself, and many, burdens far heavier: and she has heard of that kind and tender Saviour, who says to all like her:—"Come unto Me all ye that labour and are heavy laden, and I will give you rest."

Occasionally, indeed, the social element assumes a festive character, and the annual tea-party is a fixed institution in the working of Bible Missions. These tea-parties, sometimes pretty, are always gladdening. The first of the kind, held just this time seven years, in the very street, by the way, where a frightful murder was committed twelve months ago, was beautifully decorated with hot-house flowers, lent for the occasion by their owners out of Church Lane; and some singularly pretty bouquets were given on that occasion by grateful guests to absent friends. If we have not always flowers worthy of Covent Garden, we have almost always primroses from the lanes of Devonshire; and the sweet wild flowers which happy country children tread thoughtlessly under their feet, these Londoners accept as a precious offering, and take home to be diligently watered in basins and saucers till the blacks kill them. At some of these tea-parties nearly three hundred persons are present. There is always a large gathering of babies, who are inseparable from their mothers; and who, while they spare the bread, drain the milk. Sometimes the husbands accompany their wives. When the tea and cake are despatched, there is the sweet singing of familiar hymns; and the speaking of words, kind and useful, in which we are very careful to make them feel that we regard them as our guests, and that we have not decoyed them into a trap, where we can lecture them as we please, at the risk of never seeing them again. Yet, we do not throw away our opportunity, though we desire, with God's help, to use it wisely. Without offence, and picking our words as we proceed, we do our best to

bring them nearer to each other, and to God ; and while, with pleasantness which is not levity, and with cheerfulness which is never silly, we try to give them a happiness, of which, next morning, none of us need be ashamed, we strive not to forget the Name which ought to be dear to all of us, and the Book which is the link that unites us together.

So much for Bible Missions ; but a question has been often asked, which deserves an answer. Is it, or is it not the case, that under a new name, and by a new agency, these Bible-women merely do the work that others have done, and occupy the ground that others have occupied long before they were heard of ? This paper is neither an apology for what needs no excuse, nor a defence of what requires no defending. Nevertheless, it is the fact, that immoderate praise does more harm than unjust censure, and hard-working clergymen, as well as laymen, have felt pained for a moment, when incautious friends of Bible Missions have ignored all other agencies in the presence of their own. Clearly, in one point of view, Bible-women can only hope to accomplish what clergymen and laymen, through agencies of various kinds, have, God helping them, accomplished for years past. In this direction, Bible-women have simply sunk additional shafts in the common mine, and are an auxiliary force added to forces long ago grappling with vice and misery in every form. Sinful people have been brought to God, children sent to school, drunkards reclaimed, true Christian work of the best kind done for the Lord Jesus, long before this agency was thought of. Nay, it may well be said to these Bible-women, as our Saviour said to his own apostles :—“ Other men laboured, and ye are entered into their labours.” Yet surely, even in this point of view, the Female Bible Missions are pure gain : for they are so much additional strength to the Church of God. There was room to spare, and these humble women have come to occupy it, in a country where no one can claim a monopoly of usefulness ; and so long as existing agencies are not crippled, and old friends are not jostled out of the way to make room for new, a large-hearted Christian will heartily rejoice in the raising of fresh levies for the army of Christ.

But in another point of view, these missions occupy ground exclusively their own. A woman can do what a man cannot do. A poor woman can do what a gentleman cannot do. Mind, it is not true that these women go where men would not go. I say it fearlessly, there is not a den or court in London where a clergyman or a physician, or any Christian layman, would not go bravely and cheerfully on his Master's errand. But the question here is not one of courage, or diligence, or zeal, or even wisdom, it is simply one of capacity. Who thinks it disparagement to a woman that she cannot dispute with an infidel, or conduct a cottage lecture, or preach a sermon, or harangue a crowd in the street ? And it is no disparagement to a man if he cannot dress a baby, or boil a pudding, or

make a cup of broth, or tidy a sick room, or cut out a shirt. Some gentlewomen, moreover, will go anywhere among the poor, and for years past they have collected subscriptions for the Bible Society in various districts of London. It may not, moreover, be out of place to mention here (what a very reliable friend has kindly communicated to me), that fifty years ago a special agency was set on foot in that very part of the metropolis where the Bible Mission originated ; and that at that time among 2481 families, consisting of 9652 individuals (5942 of whom could not read) there were only 467 perfect Bibles, and 126 imperfect, so that no fewer than 1888 families were entirely destitute of the Word of God. Nevertheless, it is plain, that ladies who might be expected to give away Bibles, rather than sell them, could not quite so satisfactorily go on this errand ; in addition to which, an organised and paid agency, if well trained and efficiently looked after, must in the nature of things do more than any voluntary association could do, working occasionally and irregularly, and perhaps without much concert. But the very fact, that these Bible-women occupy ground of their own, as well as ground in common with others, has already been of such advantage, that enthusiastic friends may almost be pardoned for asserting that a new era has been introduced in the Church's work. To have made the idea, which long ago was plain to a few, self-evident to the many, and to have proved by actual experiment, that God has a niche and a work for women as well as men, is really to have encouraged and stimulated the principle in other forms, and by other instrumentalities. Bible-women are now employed not only in England and Scotland, but also on the Continent, and especially in the East, where they are likely to effect more good than anywhere else in the world. At Beyrout, native Christians are now employed in this capacity, and Dr. Pfander said to me last autumn at Constantinople that this is the one agency on which he chiefly relies for conveying Christianity into the families of the Turks. Moreover, in our own country, this agency has already led to the establishment of an association of parochial mission-women, who work immediately under the direction of the parochial clergyman, and in exclusive connection with the National Church. This surely is a fact for which we may be sincerely thankful. If only they are carefully chosen, and well and wisely looked after, and are full of faith and of the Holy Ghost, and are not left to the mercy of district visitors to order them about as they please, but placed under the care of one person, who shall entirely be responsible for them, and are not compelled to write journals (which, let me say, the Bible-women never are made to do), and are not spoiled by being praised or talked about, they must, with God's blessing, do an amount of good which no one else could do. In many parishes, indeed, the name is the only new feature about it. In one large parish known to the writer of this paper, sometimes three, always two,

women have been attached to the parochial staff, to attend to lying-in women, to nurse chronic cases of sickness, and to prepare cheap dinners for sale. And as giving them a new name is not likely to help them to do their work better, they will probably continue as undistinguished as before. But the idea is admirable. The more that women of this sort are employed in our parishes the better; and be it remembered, when they are not expected to give all their time, their remuneration may fairly be less. Bible-women have their sphere, parochial mission-women have theirs; there is room for all; and may God bless all honest work, whoever does it, to the glory of his own name.

Again, every man has his own way of looking at things; and in days when people who ought to know better, speak loosely about church organisation of all kinds, and even treat the whole question as unworthy the attention of serious Christians—sober men who understand the needs of human nature; thoughtful men who, because they value discipline, do not therefore set it above doctrine; English Churchmen, who, with all possible love for Christian liberty, do nevertheless regard the National Church as God's chief instrument for leavening the masses with the truths of the Gospel, desire to be told in what relation these Bible Missions stand to religious communions in general, and to the Anglican Church in particular. For, to borrow a modern word truly detestable, these Bible Missions are advisedly "undenominational," in other words, they are not specially attached to any one religious body; and in their practical working, they do not profess to recognise the boundaries of parishes, nor to be part of the parochial scheme. Two observations may be made here. One is, that the theory of the missions is to leave existing communions as far as possible, where they find them, and that any attempt to make by direct and obvious means, a Churchman into a Dissenter, or a Dissenter into a Churchman, would be at variance with what may be called the open character of the work. The other is, that their real object is to break up fallow ground lying far below any religious organisation whatever; and to instruct and soften and help those who know nothing of Christ, or of the value of their soul, much less of church or chapel. To reach them anyhow is a success for which a true minister of Christ is deeply thankful. One thing at a time, and everything in its proper place. Most men will agree that to teach them the Gospel is of greater importance than to teach them Church principles; and that to make them true disciples of our blessed Saviour is more to His glory, than hastily and outwardly to attach them to any special communion, however venerable and Scriptural it may be. The probability, however, is that many who attend the Mothers' Meetings, will eventually join the communion of the superintendent and Bible-woman, whatever that may be. The simple fact is, that nearly half of the Bible-women are Church people, and more than half of the superin-

tendents. By a wise and liberal arrangement, prayer-books may be sold at the mission-rooms, though they are not carried about for sale. And it is a fact, interesting at least to Church people, and suggestive to all who care for the poor, that several out of the Mothers' Meetings apply for confirmation every year. One more extract from a superintendent's letter will be valuable here:—"All those confirmed last year have held on their way most satisfactorily. All are regular communicants, except one, who has never made up her mind to come to the Lord's table. But her zeal in doing good among her neighbours, and her deep attention at church, are most encouraging. These classes have given me great comfort. To the first I invited any who liked: one of those confirmed last year came. I was speaking to a woman, on whom a deep impression had been made, and said to her:

"I dare say you are right in waiting till you can feel more sure of the ground you stand on in your new course. I never *urge* any one on this subject."

"The other woman interrupted me:—'Then, miss, you ought! now *do* tell her to be confirmed,' and laying her hand on her friend's arm, she said with touching earnestness:—'Now, do you be confirmed, you can't think how it helps you; you need not fear going back after it. I tell you you will feel quite different from that,'—and then she added, very solemnly, and folding her hands,—'When I was confirmed something came over me, I am sure of it; I have felt different ever since.'"

Once more, the certainty is, that where a clergyman is able conscientiously to recognise the work by his occasional presence, and by his kindly and Christian words, he will gain an influence and a regard, which he would inevitably miss, if he only looked coldly and askance at them as sheep which, though brought to Christ, were strayed from him. Finally, to some it will appear intelligible, to others reasonable, to many right, that where a great weight of souls presses on a clergyman, he should be thankful by all means to win some; and that not only a good and zealous man, but even a careful thinker and a sound Churchman may gratefully avail himself of aid for circulating the Scriptures among nooks and corners hitherto unreached; and which, if not quite in the groove of his own plans, so far from cutting across them, may, if he pleases, be administered by members of his own congregation, and which bring into contact with the Gospel, and eventually with himself, the souls which he is commissioned to save.

This paper would be incomplete without a few sentences on the outward framework of the mission, as well as on practical and comforting thoughts which the whole subject suggests to those who wait for the kingdom of God.

In the back room of a private house, not far from the church of Edward Irving, two clerks keep the accounts. Three or four ladies, for a moderate remuneration, take charge of vacant districts, and a secretary aids in correspondence, as well as car-

ries out incidental arrangements. The superintendents meet periodically for consultation and counsel with her, whom God has enabled to initiate, to continue, and to perfect to its present condition the work which we have been considering; and of whom personal friendship, as well as good taste, forbid my saying more than that the blessings of the poor prevent and follow her. There is no annual public meeting; but the progress of the work and the receipt of donations are reported in a monthly periodical, entitled "The Book and its Mission;" and the usual functions of a committee are in a degree exercised by some "friends in council," who meet together whenever an emergency arises, and who are always summoned to receive the report of the year.

The whole work illustrates most strikingly the Divine government, and while it inculcates faith, inspires hopefulness.

At the present moment, the Word of God is more insidiously attacked, and more extensively circulated than at any previous period. I say, *insidiously*, for what Julian insulted, Renan flatters, and modern sceptics are careful to kiss what they betray. I say, *circulated*; for other ages than this have contributed their share of voluminous criticism; and though it is possible to ascertain with precision how many Bibles are printed and sold, we do not pretend to follow them into the chamber or the conscience; God alone knows to how many burdened hearts His promises give rest and joy. The point is, that though God will not prevent evil, He will counteract it; and sometimes He is pleased to anticipate the mischief, which He refuses to expel, by methods which some ignore, and others despise. Renan's "Vie de Jésus" is shooting through Europe with the rapidity of a meteor. In the judgment of men who do not lightly hazard strong opinions, it is likely to do far more harm, than the somewhat abstract reasonings of "Essays and Reviews;" and both by its plausible admissions, and its exquisite picturesqueness of style, is likely to influence powerfully women and operatives. Of course, it would be extravagant to say, that Christian men are not to attack it with the weapons of learning; and if any one wishes to see a brief but masterly criticism of the book, it is to be found in the February number of the "North British Review." Nevertheless, it is also true, that the work which God doeth on earth, He doeth it Himself; for seven years before Renan's book was published, Bible-women have been circulating the Scriptures among the homes of the London artisans; and it is a remarkable fact that the Bible, at the present moment, is in greater demand in France than has ever been known—many who have read

Renan's work feeling anxious to possess the book from which he quotes so frequently, that they may read and judge for themselves.

"If God be for us, who can be against us!" We are not indifferent to evil, we are simply trustful in the Divine promises, if we are cheerful and brave about the times to come. "At evening time it shall be light." As to this particular agency, it may soberly be said of it that it never was in a healthier condition than now. It is growing in extent, and the public still support it liberally; but happily the time has come, when it has ceased to be fashionable, and the Bible-women are less liable to be spoiled, through being indiscreetly praised. Financial difficulties are in a measure provided against through the judicious provision of a reserve fund; and though it is only in human nature, that very ardent enthusiasts will occasionally hold their own work so close before their eyes, that they cannot even see any other, the true friends and the real supporters of Bible Missions are the readiest to acknowledge that they are but a fractional part in a great whole; and that in a world where there is need of all, and room for all, their own work would be in vain, were there not others to carry it on, and to build on the foundation they have laid.

The more humbly, the more quietly, the more simply we labour, the better for the glory of God, and the good of his Church. It is a noble and true sentence in Philip von Artevelde, "The world knows nothing of its greatest men." There are thousands and tens of thousands of Christian people, confessing the Saviour in self-denial and love, of whom the world knows nothing, and for whom it cares nothing, who never stand up on platforms, whose names are never seen in newspapers, but who work steadily for Christ, just because they love Him, and who will not lose their great reward, when they stand among their peers in glory.

But it is also true that the world knows nothing of its greatest women: partly indeed because, as Thucydides has put it, their goodness should be chiefly felt at home; partly because those who walk most closely with God shrink almost painfully from the praise of men. Surely, among those of whom the world is not worthy, be they men or women, will rank some of those who give the freshness of their youth, and the strength of their manhood, to the souls and bodies of the London poor; and in the day of our gathering together unto Him, when the Lord Jesus shall say, "Bring of the fish which ye have caught," among the souls in the multitude which no man can number, will be some at least who owed their salvation to Bible Missions.

ON TEACHING AND PREACHING IN INDIAN MISSIONS.

BY THE REV. ROBERT HUNTER (FORMERLY OF NAGPORE).

THE heading of this article may be taken by some as a wanton challenge to controversy. It is, however, in no controversial spirit that we purpose treating the theme. Our object is to furnish certain explanations with respect to plans regarded by not a few as of doubtful propriety, and to solicit attention to certain elements not always sufficiently taken into account in deciding the questions at issue. Nor should we omit to add that we are far from regarding those who have taken exception to present modes of operation with unfriendly eye. On the contrary, we deem the earnestness with which they have urged their views as an indication of the interest they feel in the evangelisation of India, and their desire that all that is within the power of man shall be done to promote the great object in view.

But to come to the specific topic proposed for investigation.

As a first step to the comprehension of the subject, let the mind resolutely confine itself for a time to a consideration of that which, in the writer's view, is the primary element affecting all arrangements—the circumstances of the several races and castes among which missionaries now labour in the East. All who reason on the subject attach a certain measure of importance to the consideration now adduced, but few assign to it the weight that seems legitimately its due. The varied races of India may be ranked under two great divisions, the first comprising those *long accustomed to dominate*; and the second, those during the same period *habitually dominated over*.

These two classes stand to the British Government in the East, and, by necessary consequence, to its religion, in very different relations. It is often alleged that a mere handful of Europeans conquered and now hold in thrall the unnumbered millions of India. This is rather a rhetorical flourish, than a calm, philosophic statement of what actually took place. The few Europeans spoken of never encountered all the fighting men of India, —never vanquished them in a determined physical-force combat. What really occurred was this. The upper ranks of Indian society, comprising perhaps one-seventh of the whole, had for ages dominated over the remaining six-sevenths of the community to such an extent that the latter did not care whether they were conquered or not. They felt that foreign rule might possibly improve their condition, but could scarcely make it much worse. Hence, from the first, the masses of India looked with great apathy on the success of the European invaders, and made no hearty effort to prevent

their acquiring the government of the land. After a time, when the British had consolidated their authority, they stood like a wall of brass between the tyrannic one-seventh, and the remainder of the population; restraining the former, while according to the latter no slight amount of protection. In consequence, the upper classes are, as a rule, secret foes of Britain, while the lower have a certain amount of loyalty to their Christian masters, or, if that be too strong a term to use of passive Oriental natures, at least they exhibit a languid acquiescence in things as they are, and submit with tolerable cheerfulness to the foreign claim on their allegiance.

The dominant class may be divided into two, and the class dominated over into three, all somewhat diverse in their circumstances. For the sake of clearness, it may be well to present these in a tabular form:—

DIVISION 1ST. .. THE LONG-DOMINANT CLASSES:—
From political causes predisposed against the Missionary and his message.

Sub-division 1st. The Mohammedans.
,, 2nd. The Brahmans and other Hindoos of position.

DIVISION 2ND. .. THE CLASSES LONG DOMINATED OVER:—From political causes predisposed in favour of the Missionary and his message.

Sub-division 1st. The lower castes of the Hindoo settled community.
,, 2nd. The outcasts of the Hindoo settled community.
,, 3rd. The wild tribes of the jungles and hills.

Some points in which the five classes just enumerated differ from each other, must now be pointed out.

Of the whole five, the Mohammedans are most opposed to the truth. The name of Christ is not to them an unknown name—in fact, they admit his prophetic character, though they will not tolerate his being called the Son of God. With a Pharisaic dislike to confess themselves sinners, they scout the idea of an atonement. The struggles they had with Christian nations, even as long ago as the time of the Crusades, still operate in producing an antipathy to all professors of our holy faith. And if that old quarrel were entirely forgotten, the memory of more recent struggles would still remain. The Mohammedans ruled over a great part of India when our nation first went to that land, and encountering them on battle-field after battle-field, smote their empire down. It will be perceived that peculiar difficulties exist in the way of missions to

the Mohammedans, and particularly if the agents belong to the British or conquering race.

To take next the Brahmans and other members of the Hindoo aristocracy. The dislike of Britain, when it exists in these, appears in a considerably milder form. They are feeblener in nature than the Mohammedans, and cannot therefore hate so strongly. They have not, to the same extent, the memory of old feuds to irritate them. And if in some parts of India our countrymen overthrew certain Hindoo sovereignties, in others they rather set the Hindoos free from Mohammedan oppression. Still, there is very considerable latent feeling in regard to the British conquest of India. Then, apart from the strictly political relation of victors and vanquished, the Brahmans have what they deem a grievance of the first magnitude. The presence of Europeans in India is in violation of the fundamental principles of the caste law, which it saps and mines in various ways. Manifestly a missionary making the effort spiritually to benefit the Hindoo aristocracy has a difficult task to perform, though by no means approaching that which falls to the share of his fellow evangelist among the Mohammedan part of the community.

Labour among the inferior castes of the Hindoo social system is considerably easier, and that among the two remaining classes of the five enumerated, is the easiest of all. It is necessary to explain how the fourth and fifth classes differ. Together they seem to have constituted the aborigines of India, prior to the settlement of the ordinary Hindoos in the country. When these latter achieved their successful invasion of India, the bolder spirits among the aborigines scorned to submit to the foe, and fleeing to the woods and jungles, there lost what little civilisation they may have previously possessed, but preserved unimpaired their liberty. They constitute our fifth class. The more timid spirits, on the contrary, yielded to the conquerors, and were reduced to the very lowest place in the social scale,—in other words, became those outcasts termed Pariahs, Mahars, &c., whom we have placed under the fourth class in the foregoing table.

Before speaking of modes of operation, it may be useful formally to note certain fundamental propositions bearing on this part of the subject, to which assent will, we think, be given by all evangelical Christians. 1st, That there is a natural alienation in the fallen mind of man (whatever be his race or nation) from God, from Christ, and from salvation on the Scriptural method. 2nd, That the conversion of the soul is essentially the work of the Spirit of God. 3rd, That the Spirit, though able to dispense with means of grace, yet, as a rule, employs human agency in carrying out the purposes of mercy. 4th, That man's special duty in the matter is to proclaim the Gospel (with reference, if necessary, to its credentials) faithfully, earnestly, and in love. 5th, This being prayerfully done, there is every reason to believe that God will bless his Word.

We would solicit special attention to the fourth proposition, as that which describes the missionary's duty. Glancing over it again, it may be remarked, that it is not needful to enlarge on the subject of credentials. But an important object will be served by more accurately defining the precise import of the words with which the proposition concludes—in love. The idea intended is, that the missionary must not merely cherish within his heart benevolent feeling towards the heathens whom he addresses, but that he must take whatever means may be necessary to convince them that such good-will is really entertained. It may further illustrate the proposition to point to the example of what may be called the missionary life of Jesus,—though there are of course elements in it wholly inimitable by mere man. The Saviour's practice, as every one knows, was to combine preaching with the working of miracles. These latter had a twofold aspect, each with a corresponding object to attain. They were manifestations of supernatural power, designed to stand as credentials of his mission, and to induce a certain human faith in the spectators. But besides this, they were indications of benevolent feeling, intended to convince the people that the Divine Redeemer really entertained for them the sincerest love. The essentials, then, in the evangelistic work, seem to go somewhat beyond the mere earnest communication of saving truth—they appear to embrace also the presentation of certain credentials, if this be possible, with such a manifestation of good-will to those addressed as may (so far as man can do it) open a way for the Gospel to their hearts.

These preliminaries being settled, the question of the modes of operation now employed in Indian missions comes up, but divested of much of its complexity. In treating this part of the subject, it will be found that difference of opinion is really confined within much narrower limits than is often supposed. To show this, let us take the five classes again, but this time in reverse order.

Commencing with the fifth—that comprising the wild tribes of the hills and jungles—there is really universal agreement as to plans of evangelistic effort on their behalf. Preaching, in the most literal sense of the word, is the main occupation of missionaries to such races. It is unnecessary to cast about for ways of convincing the despised men of the woods that the preacher of salvation means well to them—the fact that his mere residence amongst them deters oppressors from molesting them, and otherwise benefits them in many respects, is itself enough to open a way to their hearts. It is occasionally assumed that some Indian missionaries believe that, in order to Christianise a heathen, you must civilise him first. This, however, is quite a misconception of the sentiments really entertained. The very opposite is the truth. It is held that there is an adaptation between the Gospel and even the most untutored heathen's heart, so that if

the two be brought in contact, conversion may, through the gracious working of the Spirit, at once result, before the first step has been taken towards civilisation.

To revert now to the fourth class—that section of the aboriginal population which submitted to the conquering Hindoo invaders, and was, in consequence, reduced to the very lowest social place. The Pariahs of the Madras Presidency; the Mahars and Mangs of Bombay; the Chandalas of Bengal, and many others, belong to the class now characterised. According to Manu, the great Hindoo legislator, as quoted by General Briggs and others, “their abodes must be out of towns. Their sole property is to consist of dogs and asses. Their clothes should be those left by the dead; their ornaments rusty iron. They must roam from place to place. No respectable man must hold intercourse with them. They are to perform the office of executioners on all criminals condemned to death by the king. For this duty they may retain the bedding, the clothes and the ornaments of those executed.” Some of these enactments are not now rigidly enforced. The missionary comes in contact with the people now described in two different sets of circumstances. If he labours in a large city, he gradually discovers that there are sundry small colonies of outcasts located about its less fashionable suburbs. He finds that though unable to read or write, the mass of them show no desire even for elementary education. On his tours through the villages he falls in with small settlements of the same sort of people, apart from those of a better rank, and often hiring them to guide him on his way, has evidence that they are more intelligent than the stolid agriculturists admitted to reside within the limits of caste. The men and women of the same races are to be met with as servants in every European bungalow, performing those menial offices from which persons higher in the Hindoo social scale carefully abstain. There is, as in the case of the fifth class, no real difference of opinion respecting the modes of operation requisite to reach this class. The proclamation of the Gospel in the streets and lanes, especially in the vicinity of their colonies, in the confines of the cities and villages, is held by all to be the most effective mode of spiritually benefiting these outcasts from society. The work is comparatively easy. Fancy the effect on people so long down-trodden of a scripture statement like that of Paul on Mars’ hill—He “hath made of one blood all nations of men for to dwell on all the face of the earth.” Or in those parts of India where (as stated on credible evidence) an outcast meeting a Brahman on the highway, is required to make a circuit round him, for fear that the shadow of the man impure should fall upon that of the heavenly-minded saint, rendering the latter ceremonially unclean—conceive the effect of such passages as that which tell that Jesus came “to seek and to save that which was lost,” or of such a parable as that of the Pharisee and the publican.

Schools have not to any great extent been thought of in connection with the little colonies of outcasts, except at Surat, where a Parsee convert—Dhanjibhai Nanroji—established one, which was blessed to the conversion of several of the pupils. Those of the outcast community who have attached themselves to Europeans are gradually passing over either to Roman Catholicism or to Protestantism, and, in their acquisition of European ideas, are beginning to prize education, and solicit admission for both their boys and their girls into the English schools. In the peculiar relation in which Europeans and the Pariahs now described stand to each other, no one thinks of recommending missionaries to refuse education to this section of the community.

The next—the third in order, comprises the Sudra, or artisan and labourer class of the Hindoo system. The Sudra caste, the fourth or lowest of Manu’s classification, is accorded a place within respectable society. It ranks high above the outcasts previously mentioned. Though generally called the Sudra caste, yet it should be understood that it has split into upwards of one hundred minor divisions; thus the carpenter section of it will not intermarry with the goldsmith one, or that again with the farmer part of the community. Still, with this class the difficulties of Indian evangelisation do not meet us in their most formidable shape. They are considerably greater in the case of the Sudras, or low castes, than in those of the two divisions of the outcast races already characterised; but yet the people to be evangelised stand in that great division of the native population, whose characteristic is, that it suffered for ages from heathen or Mohammedan domination, and has had its circumstances decidedly bettered by the establishment of the British rule. Its predisposition is rather in favour of the missionary and his countrymen; and, therefore, it does not require very laboured appliances to convince it that he means it well. The class now spoken of has a special importance as constituting the great mass of the Hindoo community. The outcasts, though numbering several millions, are but a fraction of the entire Indian population. So are the Brahmans and their allies. The general estimate in regard to the Mussulmans is that they are as one in eight to the whole population; but the Sudras or low castes, undoubtedly constitute a large majority of the inhabitants of our Eastern empire, and (if a few of the less settled tracts be omitted) of nearly every town or village it contains. In regard to plans of evangelistic effort, we here, for the first time, meet with differences of opinion. It is universally admitted that preaching, in the specific sense of the word, is the chief instrumentality to be relied on for affecting this great section of the inhabitants. As a subordinate means of exertion, medical dispensaries have vindicated for themselves a place, and meet with the approval of all Christians. The question is as to whether certain educational schemes may also be legitimately employed, as a subordinate means of doing good. English “institutions” of a

high order are scarcely thought of in connection with the low-caste *Hindoos*. Boarding and day schools, attended by native children, are by all held to be deserving of encouragement. But many doubt whether vernacular day schools, attended by heathen pupils, and with the secular teaching to some extent in the hands of non-Christian teachers, are of any use for evangelistic purposes. As is well known, the American mission at Ahmednuggur once had a number of such schools, but lost confidence in them, and now confines its teaching to native Christian youths. It has never seen cause to regret its change of plan; and its experience speaks strongly in favour of its new method of operations in such spheres of labour as that of which Ahmednuggur, which is a provincial town of 25,000 inhabitants, may be taken as the type. Still, we are by no means prepared to admit that vernacular schools, attended by heathen pupils, are indefensible in point of principle, or that even when to some extent under non-Christian teachers, they have been found powerless for good. In point of principle they seem defensible, if (as we strongly hold) medical missions are so. They exert a beneficial influence on the minds of the parents, to which perhaps the closest parallel is seen in the effect produced on the sick through the kindness of the medical missionary. In either case there is conferred upon the prejudiced idolater a boon appreciable by the natural man, of which the tendency is to open the way to his heart, and predispose him (so far as one alienated from God can be predisposed) to the reception of the truth. Then, in regard to the pupils themselves—it will be universally admitted that it is a legitimate and influential sphere of exertion daily to instruct heathen boys in the knowledge of our Lord and Saviour; and exception can be taken to it only in the event of its interfering with more important work. Next looking at the matter practically, vernacular schools help the missionary in various ways; even when, for want of Christian agents, he is reluctantly compelled to entrust the arithmetic and inferior secular branches to the hands of heathens. To prevent the possibility of leaning unduly to one side of the question, we purposely appeal to the experience of the Ahmednuggur mission. In 1848—some years before the change of system—the vernacular schools were thus spoken of:

“Our common schools embrace 875 pupils, progressing well in the most useful branches of study, and becoming quite thoroughly acquainted with the fundamental truths of the Gospel. In the villages, these schools are bright spots, radiating an influence around them, increasing the desire for knowledge, and scattering much Christian truth among the people generally. The difference between the villages where these schools exist, and where they do not, is strikingly manifest.”

In 1851, the mission abandoned all its vernacular schools taught by heathen teachers, deeming them useless for purposes of conversion. “We never,”

they say, “had any conversions among the pupils of these schools, so far as we know.”

It is generally understood that they meant no conversions while yet the boys remained pupils at the schools.

“We did, indeed, have conversions among the teachers, and these form now our most efficient labourers. Our native pastors were both originally heathen school-teachers, and in this way were brought under the influence of the truth, and converted.”

This, we believe, fairly describes the ordinary influence of well-superintended vernacular schools. Wherever such schools exist, the young people, their parents, and the population generally, become very favourable to the missionary, and predisposed above others to listen to his preaching. When he proclaims the Gospel to all and sundry in the vicinity of the schools, he generally obtains a larger, a more attentive, a more intelligent, and a more candid audience than he is accustomed to meet in other localities. In very few cases indeed do vernacular schools result in the immediate baptism of any of the pupils. There is a reason for this. Parents generally consider their boys have received a finished vernacular education by the time the youthful aspirants after knowledge have attained the age of twelve or thirteen. Even if they seem under serious impressions, a missionary dare not baptise any of them while they are so young. He has to sow in hope of a distant harvest, being forbidden by the very nature of the case to reap immediately after he has sown. But, though powerless in leading to immediate baptisms, yet some who, years after, are admitted as adults into the church, state that they owe their first impressions to the Christian education given in vernacular schools. Finally, there is the very remarkable result, not simply in one, but in many missions, that the employment of heathen teachers in vernacular schools, to which the missionary very reluctantly has recourse as a temporary measure, simply from lack of more suitable agents, has, in the wonderful providence of God, been overruled for good, having resulted in the conversion of the heathen teacher. Most vernacular mission-schools are held in miserable native buildings, affording no facilities for separating classes from each other, so that while the heathen teacher may be going on with his arithmetic, the European missionary or the native Christian catechist may be instructing a class, not six feet distant, in Divine truth. Without either party having deliberately planned that it should be so, the Gospel is kept in perpetual contact with the conscience of the heathen teacher; in nearly all cases with the effect of soon sobering down his bigotry, and making him look with a not unfriendly eye on the truth, while in a few, as before stated, it results in conversion.

It is now needful that we review the plans which have been adopted for the evangelisation of the long dominant races, and first of the Brahmans and other

Hindoos of position. These differ from the lower classes before spoken of in this respect, that their prepossessions are strongly against the missionary and his tidings. The difficulties in the way of their evangelisation are correspondingly great. Only a few of the high-caste Hindoos listen with decent respect to the street-preacher. Not a very large number deign to accept professional aid at the hands of the medical missionary. Vernacular schools they will attend only for a short time. There is just one boon they will accept from the representative of the churches—and that one they prize very highly—an English education for their children. To obtain it they will permit them to be subjected to any amount of earnest Christian training. Was it right for the herald of salvation to take advantage of circumstances so exceptional? We think that it was, and that of the objections not unfrequently taken to the institution system, some are directed against unessential features of the plan, rather than the plan itself. Occasional misconception, too, exists with respect to the place claimed for “institutions” in the great work of evangelising India. The results which have been already attained are also frequently under-estimated. Some illustrations will make the foregoing statements more clear. The essential part of the institution scheme is the bestowal on such Hindoo youths as at all appreciate the gift, of a thorough Christian education, through the medium of the English tongue, with the view of raising up a native missionary agency, and generally of diffusing spiritual truth abroad in the most influential circles. To what length education should be carried, especially in the case of the unconverted;—what part of the work should be undertaken by ordained Europeans;—what by instructors from this country;—and what portion, if any, should be devolved on the alumni of the institution favourable to Christianity, but unbaptised;—what should be the precise functions of the native brethren, ordained and unordained:—these, and many other questions of a similar nature which might be proposed, however important, after all relate only to matters of detail, not affecting the fundamental principles of the system under review. It was stated that misconception exists in many quarters as to the place claimed by the advocates of the institution scheme among other departments of missionary effort. It is not proposed as the method for evangelising India, but only as one of many plans, though deemed the best fitted for the great centres of population and intelligence. These are by no means indefinite in number. There are not at present more than perhaps ten or a dozen cities in India with a population sufficiently large and enlightened to render the fully-developed institution system possible in those localities. In regard to success, the mournful admission must be made that conversions in connection with the plan of operations now described have not hitherto reached a large amount,—405 is the number of communicants stated by Dr. Mullens to have been added to the Church between

1852 and 1862, through the instrumentality of the eight chief “educational missions.” The only other agency that has largely acted on the high caste Hindoos has been that of the government colleges and seminaries; but even with all the efforts of missionaries and other Christians to supplement the secular instruction which the government has alone felt itself at liberty to communicate, the success has been considerably smaller among the alumni of the government colleges than among the pupils of missionary institutions. In the year 1852, an investigation in regard to this point was made in Bengal, which brought out the fact that at that period the converts from the government schools and colleges amounted to but twenty-six, against sixty-five from the missionary institutions. While the direct fruit springing up in connection with the department of effort now described has been confessedly small, the opinion of the writer is that institutions have done more than all other Christian instrumentalities taken together, to shake the fabric of heathenism and promote the advance of the Gospel throughout the land. The government schools and colleges have powerfully co-operated in the work of demolition, but have lent much feebler aid in rearing a new structure in place of that destroyed. With all its disadvantages, we deem the institution system the most successful scheme of Christian operations for the presidency seats and a few of the other leading cities.

The plans for the benefit of the Mohammedan portions of the dominant class should now be discussed, but as there are none of a very special nature, it is unnecessary to enter further into this part of the subject. Preaching, education, friendly controversy, and other means, have all been blessed to draw out an individual here and there from the Mohammedan body, but large success has been granted to none.

To sum up. According to the views now expressed, the determining influence in regard to methods of evangelistic efforts should turn on locality. In comparing the experience of two missions, we must take into account the nature of the sphere each severally occupies, otherwise we find ourselves dealing with what in mathematics would be termed “two incommensurable quantities.” The several plans now followed, to use another somewhat technical phrase, are not conflicting but conspiring; or, in other words, do not stand in a position of antagonism to each other, but all conduce to the same great result.

It will soon, we trust, be the privilege of the Church to welcome Dr. Duff back to his native country, and accord to him such a reception as his great services to the cause of Indian missions and the Christian faith generally so well entitle him to expect. It will be seen that differences of opinion exist regarding modes of operation, but after all they are confined within much narrower limits than is often believed; while in some instances controversy has arisen simply through

the scheme for this set of circumstances, and the scheme for that, having been arrayed against each other in unnatural antagonism. Whatever be the precise view held by any on minor points, all will heartily admit that the highly distinguished missionary again coming among us has exerted a potent

spiritual influence for good, not merely in the institution with which his name is identified, or in the city where his chief effort has been put forth, but more or less in every part of the vast Indian peninsula—in Britain also, in America, and throughout the world.

CHRISTIAN WORK IN A DISTRICT OF GLASGOW.

In the district where we work there are many earnest labourers of all denominations, each with an interesting story to tell of something done in his Master's cause. I purpose giving a brief sketch of some of the organisations which have been set at work, and which have occupied our attention for some years, hoping that others may be encouraged, and "provoked to good works."

We—my brother and I—entered the district fourteen years ago as Sabbath-school teachers. About eight years ago we formed a "Bible class" for factory girls, a "Bible students' class" for young men, and a service for our Sabbath scholars. These were the germs of—

1. The Christian Brotherhood, &c.
2. The Mill-girls' Religious Society.
3. Sabbath services for persons in their working clothes.

These societies are managed by some friends and myself after our business hours, and our reason for consenting to give publicity to our efforts is to offer some hints as to the effective organisation of the voluntary labour of Christian men and women.

I. THE CHRISTIAN BROTHERHOOD.

It is a Sabbath evening about seven o'clock; we are passing along the main street of the Cowcaddens district (*our district*). On either side are rows of handsome shops, all closed; above these, to the height of three or four stories, are the houses of the shopkeepers and the foremen of the various foundries, mills, chemical works, potteries, &c., by which the district is surrounded. Running to the right and left are streets of all sorts, from the respectable and cleanly to the disreputable and filthy. There, storey above storey, flat above flat, live the moulders, the miners, and the mill-workers of "our district," presenting an extensive and varied field for Christian work. That building covered over with placards is the Colosseum Saloon, where the youth of the neighbourhood is nightly demoralised; "led away," as their parents call it. Just below it you see that large "public house." It is shut to-night, thanks to Forbes Mackenzie, but if you had been with me last night as I passed, you would have seen that it rivals a London gin palace in glass and splendour; and your heart would have bled to see the lads and even the lasses who had been up at the saloon, entering its dangerous precincts, and coming out with the wild, reckless, "devil-may-care" look, which showed

that part of their hard-won earnings had gone to purchase intoxicating drink. This saloon and public house is a most powerful agency for evil in "our district." Mothers and Sabbath-school teachers loathe it, and tremble for the consequences of its alluring influence. Through it, many a lad has been led to ruin, and many a girl to the darkest sin. Right behind this is the Olympic Music Hall; of which more anon. On our right is a handsome building, with tower and illuminated clock. This is the "Normal Seminary," where a large proportion of the children are educated. On the right, is the Phoenix Foundry, where hundreds of men and lads are employed making castings, from the smallest hollow ware to the gigantic Loch Katrine water-pipes. If you had passed with me yesterday, at two o'clock, you would have seen the "Black Squad" pouring out in hundreds, like an army of chimney-sweeps, but strong hearty fellows, each with his handsome fortnight's pay in his pocket, rising from 40s. to 150s., and even more. I am certain that I do not exaggerate, when I say that fully a third of all this money is by this time in the publican's till. Passing the Phoenix, you see on a house to the left a large board, on which is inscribed in gold letters:—

"THE MILL-GIRLS' RELIGIOUS SOCIETY."

You see a light in the window, a "Mothers' meeting" is going on there just now. A few steps more bring us to Corn Street, a dozen yards up which is Corn Street Hall, and our destination. We enter; it is a small, low-roofed room, capable of containing 200 people. There are 150 men present, at least 130 of them are married men. Five-eighths are moulders, two-eighths miners, and one-eighth of other trades. The president is seated on a small platform, and on his right are five or six gentlemen. (The neighbourhood is divided into ten districts, over each of which is placed a gentleman and a working man, their duty being to visit every week those, in their district, who have been absent from this meeting of "Bible students.") The president opens the meeting with praise and a short prayer. He then rises and says:—"If there are any persons present who wish to join our Christian Abstainers' Brotherhood, let them come forward and take their seats on the front bench." Several men rise and come forward from various parts of the hall.

The secretary—one of the foremen in the Phoenix—then hands to each a card, and the president tells them to read the rules of the Society, so that they

may thoroughly understand what they are about to do. In the meantime, he proceeds to call the roll of about 180 names, and to enter new members. Each member pays sixpence on entering, and sixpence every quarter. It is not necessary for a man to become an abstainer to be a member of this "Christian Brotherhood." Nearly all who join ultimately become abstainers, because they see the mighty blessing it is to others. There is no advocacy of total abstinence. All the services of the Society are entirely religious. The roll being called, and various inquiries made about the absentees, the president says to the men seated on the front bench,—

"Having read the rules of the Christian Abstainers' Brotherhood, do you still feel inclined to become members?"

All bow their heads.

He then engages in prayer, asking the Divine blessing on what is to be done, that the men may be enabled to look beyond the pledge, to the Lord of glory, that they may not trust to *it*, but to the living Saviour in whom alone is life, strength, and freedom from sin. He then stretches out his hand, and each man places his hand on it, and standing thus, the president says:—

"Let every one repeat after me the following pledge, in a distinct voice. 'I give,' &c. &c. (here follows the pledge)."

Then all kneel down, and the new members are solemnly committed to the Divine care.

The president then gives the right hand of fellowship to each in the name of the brotherhood, and the men resume their seats. The president, or one of the gentlemen, then gives a Bible lesson. To-night, it is the president; his subject, "Paul at Athens." He speaks for fifty minutes to a most intelligent and attentive audience, and at the close intimates that "Paul at Corinth" will be his subject next Sabbath evening. It is now a quarter to nine, and the meeting disperses. All the new members come up to the president at the platform. Take a look at these men's faces. Out of the fifteen joined this evening, there are only *two* on which the brand of strong drink is not deeply marked. These two are steady men who have joined to help on the good work. The president speaks kindly to each, asking about their families, hoping that they will attend the meetings regularly; and that they may become good friends. The secretary then gives each a card containing the pledge and the rules of the Society. This has gone on Sabbath after Sabbath, for the last three years.

Every three months the members meet at a social tea-meeting. They come with their wives and families, and thus have many happy meetings. The New Year holidays, when tradesmen are all a week off work, and when whiskey is flowing like water, is a season of great temptation. The brotherhood tries to protect its members by holding various meetings at this time. They met at 10 o'clock, P.M., on the 31st December last, in Corn Street Hall,

and spent two hours singing songs, chatting, and enjoying coffee and buns. As twelve o'clock struck they sang the 100th Psalm, joined in prayer, read a chapter of the Bible, heard a short address, shook hands, wished each other a "good new year," and parted. As they were breaking up, one man said:—

"My friends, I do not think we should allow the president to leave to-night without telling him how happy we feel, and what a strong contrast this bringing in of the New Year is to what it used to be. I, for one, never before entered on a New Year, except, more or less, under the influence of drink. We are very thankful to you, sir, for your kindness."

On the 1st of January, they had a grand tea-meeting, and on the 2nd a dinner; forty sat down, and had a royal half-crown feast, songs, speeches, and *coffee*.

But the "Fair Trip" is the sensation event of the year, and if the gentle reader will accompany us, we will introduce him to a new phase of Christian Work. For the last three years the members of the "Christian Abstainers' Brotherhood," have, to the number of about 200 men, women, and children, spent six days among the wild highland hills in the Isle of Arran, about seventy miles away from the district. The arrangements are as follows:—In January, a couple of members begin to collect the savings of the rest, that they may be ready for the expenses of the Fair holidays. In June, printed forms are issued. These being filled up, tell the number of beds wanted for each family. A committee is then appointed, and two of its members dispatched to Whiting Bay to secure from thirty to forty lodgings, each to accommodate from four to six people. These are allotted to the various applicants. The eventful day arrives, five o'clock finds them mustering in Corn Street Hall, six o'clock finds them safely on board the steamer, seven o'clock sees them under way, and twelve o'clock discovers them at Lamlash; by one o'clock they are all in a field, gathered in family groups, regaling themselves with copious draughts of tea, which to the amount of 600 cups has been prepared by two of the committee, sent down the previous night as purveyors. Tea over, the mothers with babies are snugly stowed away in native carts, and the march begins to Whiting Bay; three miles over the hill. By five o'clock they are all safely housed in their respective lodgings, little highland cottages, nestling in quiet glens, with "wimplin burnies" running past the doors, and a glorious view of the ocean; air so strong, that you almost feel like the little dog with the terribly curly tail, that almost lifted him off his feet. What a change from the Cowcaddens, with its smoke, dirt, and stifling atmosphere. At nine o'clock, the president and vice-president go their rounds, and find all snug. For five days they roam among the glens, climb the mountains, fish in the burns and bays, go walking, rowing, and sailing excursions; play cricket, football, &c.; hold tea-meetings in the open air,

and enjoy themselves in various ways, meeting every morning and evening in the schoolroom of the place, for prayers. On the sixth day, out come the carts, in go the mothers with babies, the band plays "Auld lang syne," and amid the regrets of the natives, the march home begins. 600 cups of tea are again produced in the field at Lamash. The Poet Laureate of the Brotherhood sings a wonderful original medley in praise of Arran and its kind inhabitants.* The members are exceedingly fond of singing, and both going and returning

* The geniality and exemplary conduct of the members of the Society have endeared them to the people of Whiting Bay, who welcome them back each year as dear friends.

many sweet hymns are sung, a strange sound on board a Clyde steamer, during the Fair holidays. A large number of the friends of the excursionists wait for them at the Broomielaw, and recognise the steamer they are in by the sound of "Home, sweet home," floating slowly over the water. Such is a brief sketch of the Arran trip. The men work so willingly and harmoniously, and all behave themselves so well, that it is quite as great an enjoyment to the president, vice-president, and the gentlemen who take charge, as to the working-people.

The general affairs of the brotherhood are managed by monthly meetings of committee. There is no paid agency connected with it—all is voluntary labour.

(To be continued.)

ROMANISM IN LONDON.

BY WILLIAM GILBERT.

AUTHOR OF "SHIRLEY HALL ASYLUM."

Few who have not paid much attention to the subject can form any idea of the rapid spread of Romanism in London at the present time; so astonishing in fact is it, that many Roman Catholics, ignoring the working of their admirably organised system of proselytising, attribute it not to the agency of man, but the work of a miracle coming directly from God.

It is exceedingly probable that many of our readers, deceived by the apparent quietude existing around them, may consider the danger to be far less than it is. They perhaps hear indirectly from Catholic sources that all the Roman Church in England requires is security from "coupers" and others converting, by means of bribes, poor Catholics to the Protestant faith; that it is simply the integrity of their *status quo* they ask for, with permission to visit the poor of their own creed in workhouses and prisons, and they will then be contented. They are perhaps deceived by the indifference shown by a large proportion of the Protestant clergy to a danger they close their eyes to, denying its existence, treating, at the worst, the erection of Catholic places of worship and conventual institutions around them as a mere spurt of spurious exertion which will die out all the sooner from the ultra energy it has called forth for the occasion. Never was a more terrible error. The Roman Catholic Church quietly, almost stealthily, moves along, but its pace and power seem to become greater as it advances—not the slightest symptom of abatement or feebleness can be detected in its movements. After all, assertion is not proof; but unfortunately the proof of our statement is easy of production. To dwell upon the increase of Romanism over the whole of the metropolis would be a work far greater than our limited space would allow; we will therefore be content with tracing its progress in one parish alone—that of Kensington—

and then leave our readers to judge whether we have in any manner overstated the gravity of the dilemma.

Formerly there existed but one Roman Catholic church in the whole parish of Kensington. It was small, and poor in appearance, and the congregation consisted almost entirely of Irish Roman Catholics settled in its vicinity. But, small as the building was, it appeared to be quite large enough for the requirements of the neighbourhood—at least no complaints were heard on the subject.

About ten years since a plot of land of some three or four acres in extent was purchased in the south ward of the parish by a builder. It was soon afterwards rumoured that the builder was a Roman Catholic, and that he held the land in trust for a society of Romish priests, converts from the Church of England—the Oratorians. A few months after the land was purchased, a small and unpretentious chapel was erected on it. There appeared attached to it many priests and but a small congregation. Indeed it frequently happened that there were as many priests and officials at the altar as there were worshippers in the body of the church. By degrees the congregation increased, so rapidly indeed, that before a year had passed after the opening of the chapel, they were obliged to enlarge it to accommodate the number of converts they had made; and their proselytes continuing to increase, successive enlargements of the chapel had to be made to receive them. At present it is stated to be capable of holding from two thousand five hundred to three thousand people, and it is even now so crowded at high mass that it is almost impossible for a person entering after the commencement to find even standing room. But the chapel was not the only building erected on the ground. About two years after the purchase they commenced the construction of a monastery, which

has been long since completed : it is almost palatial in appearance and size, and is, we hear, fully occupied.

The Oratory, however, is not the only conventual institution (if that be the proper term) established in the south ward of the parish of Kensington. In the high road is a school and a convent of the Sisters of Mercy, we believe, and further on, nearer Fulham, is another.

In the town ward there are three conventual establishments, occupied principally in conversion, and the chapel already mentioned. In the north ward of the parish is Dr. Manning's cathedral, another chapel, and three convents. How these chapels are filled may be judged from the fact, that on a certain Sunday, a few months back, we requested different friends to enter each one of them at high mass, and all were found to be even inconveniently filled. Nor must it be imagined that the parish of Kensington contains the Roman ecclesiastical establishments of the surrounding parishes. Paddington has its full complement; Fulham and Hammersmith, in proportion to their population, are as well supplied as Kensington; and Chelsea and Westminster, especially the latter, have at least four times the number of Roman Catholic establishments they had twelve years since.

Let us now inquire by what power this enormous increase of Romanism in the metropolis has arisen. Romish priests are not seen preaching in the parks and highways. No newspapers, not even those of their own persuasion, trumpet forth their victories over heretical doctrines. They work, however, quietly and assiduously, but with immense success, and, to do them justice, many of the agencies employed by them are of a description so closely approaching to our Protestant received notions of pure theology and good works, that it would be difficult, even while dreading the result, not to admire. Among the first of these is the good understanding and perfect continuity which appear to exist between their clergy and their congregations. Though separated artificially far more distinctly from each other than the Protestant clergy and their flocks, a perfect unity of action seems to pervade them, and they, in all sincerity, appear to be working for the same especial object—the aggrandisement and extension of their faith. Although, in their proselytising exertions, the priesthood is their grand motive power, their executive are the conventual establishments, and the still more powerful lay agencies. Of these last, without any comparison, the confraternities of St. Vincent de Paul are the most energetic and successful.

Considerable doubt exists, not only in the public mind, but in the minds of Roman Catholics themselves, on the primary duties of this order—many consider them as simply the employment of good works upon the principle of brotherly love without other ulterior results than benefit to the soul of the agent himself—others admit the great

aim and object of their work is to convert unbelievers to the Catholic Church, and to keep those in its bosom who are already admitted. These last are in the right. We have obtained from Paris the original rules of the order, in which it states that all charity should be given with the intention of bringing and keeping souls within the pale of the Catholic Church, and although that subject may not be spoken of when giving alms, the giver must tacitly admit he does so for the ultimate conversion of the recipient. That there may be no divisions of opinion on this point we will quote verbatim the words of Ozaman, the founder of the order, extracted from an edition of Cayla, a French Roman Catholic bookseller, and published in Paris, 1863:—

“Notre but principal n'est pas de venir en aide aux pauvres. Ce n'est là pour nous qu'un moyen. Mais notre but est de maintenir la foi catholique et de la propager chez les autres par le moyen de la charité.”

Has the reader any idea of the number and power of these propagandists in London alone, or to what extent they are spread over Protestant countries? Habenech quotes their entire number, upon what authority we know not, at 700,000. It is impossible to give their exact numbers in London, so jealously is any information on the subject kept from the knowledge of the public; but in every parish the writer has visited for the purpose of obtaining information on the subject, they have invariably exceeded the number of Church of England district visitors; and it should be remembered that the confraternity are solely for men, the women on their side acting apart with equal energy, unity, and discretion.

Of the lady agents of the Catholics their influence in converting is even greater than that of the men. Like them they never commence the work by speaking on theological subjects. They appear, at any rate till they have gained the perfect confidence of those they get acquainted with, to confine themselves to the performance of good works. And admirably do they perform their mission. It would be impossible to speak in too high terms of the patience, kindness, and humanity they exhibit in their duties. Their ministrations of the sick is especially beautiful. It would be impossible not to believe that these agents are working with strict conscientiousness. No person is too poor, no malady too repulsive, no locality too squalid or demoralised, to escape their ministrations.

But even with the sick and needy their efforts are less attended with danger to Protestantism than the affectionate care they bestow on the welfare and education of children; and the result is that their schools, which open perhaps one year with half a dozen pupils, will the next year count them by fifties, if not hundreds. We have watched with care the growth of such an one situated in the densely-crowded and poverty-stricken district which lies between Lincoln's Inn Fields and Holborn. They began with but a handful, and now they number

nearly two hundred, and a large majority of them children of Protestant parents. This beautiful kindness to children appears to be one of the greatest engines in their work of proselytism. It is not solely with the children of the poor that their exertions are concerned; they are equally expert with the children of the rich, but, from the greater care taken by their parents in their education, with hardly equal success. Still, as an example of their power, we would quote the history of the Jesuits' school at Stonyhurst. It commenced a few years back with the customary insignificant number of pupils: it is now perhaps the largest educational establishment in the country, and a great majority of the pupils are the children of Protestant parents. No interference is attempted with the sons of Protestants in their religious creed. They treat them, however, with the greatest kindness and affection, and do all they can to inculcate the necessity of brotherly love among their pupils. The result is that when the boys leave the school, even with their religious faith unshaken, they carry with them a vast amount of affection and respect for their late teachers which never quits them, and, in their turn, the teachers are contented with the certainty that they not only have gained many friends among the rising generation of Protestants, but the probability as well that, later, their pupils may, when in mental distress, apply to them for consolation.

It is impossible for Protestants to estimate too highly the extreme danger arising to the Protestant cause from this great kindness and affection shown by Catholics to children. Their priesthood calculate justly the value to their cause of every child that joins their faith. Poor as the little creature may be whom they tend and instruct, it may, when an adult, prove a powerful missionary in converting others, or, if he should rise in the world, may assist them indirectly by his ability or wealth, in a manner scarcely less effective.

Another class of converts they make in great numbers are maid-servants. Under our present Protestant system these are but rarely brought into immediate relation with our priesthood. In these also hereafter may be found indirectly a powerful engine in the hands of the Roman Catholic clergy. Through them the Catholic lay agents may receive information respecting the internal economy of Protestant families; and it would be no difficult matter to name many instances where the first introduction of Catholic doctrines in houses has been made through the instrumentality of converted Catholic maid-servants. And here we would especially call the attention of Protestants to the necessity of a more immediate acquaintance of our teachers with the humbler classes of society. Of those unfortunates who crowd our streets at night and cast so strong a disgrace on us as a nation, a vast majority of them are recruited from the class of domestic servants, yet it is exceedingly difficult to find a Roman Catholic among them. Certainly they are

far fewer in proportion to the numbers than Protestants. This fact has also frequently been noticed by those accustomed to the management of hospitals and other charitable medical institutions. Now, from what other source can this possibly arise than the moral teaching and guidance they receive? With Protestants, exactly at the period the young girl requires the most direct moral training, all supervision or care for her conduct generally ceases, and she is left almost entirely, if she obeys the economy of the house she lives in, to follow the bent of her own inclinations. That this superiority in respectability in Roman Catholic servants in England as a class, is not due to the Roman Catholic religion in itself, but to the teaching they receive, is shown by the fact that in pure Roman Catholic countries the maid-servants as a rule are most demoralised, and the surgeons of emigrant ships complain of the intractability of the Irish Roman Catholics they have to manage, more than any other class of passengers; and yet, while under the guidance of their priests, Irish women as a class enjoy, and with justice, a reputation for respectability of conduct unsurpassed, if equalled, by any women in the world. There is no doubt of the fact that the Catholic clergy in England and Ireland are an exceedingly moral body of men, and though God forbid we should ever live to see the confessional become an institution in our country, certainly a more perfect continuity should exist between our teachers and our working classes than exists among us at the present day.

Let us now inquire in what manner the sinews of war are raised by the Catholics for the immense work of propagandism they are at the present moment carrying out among us. Among the Protestant clergy, on the one hand, we hear of immense metropolitan clerical endowments, and on the other great poverty, if not distress itself, in many families of our clergy; but among the Catholics, although they have no state endowments, we hear of no complaints, although there is no doubt many of their clergy are, in pecuniary circumstances, as necessitous as our own. From what source, then, are the funds for their maintenance derived? Still more, by what means do they obtain the money, not only for building their magnificent churches and conducting them in splendour, but for the building of their conventual and educational establishments as well? All this is no doubt derived from the voluntary system; but two subjects ought to be taken into account which are worthy of grave reflection. The first is that the amount required is obtained from a far less proportionate population than the Protestants, and that that population as a body are also in proportion far poorer.

Again we must take into consideration the enormous sums spent by them in charity and good works; and it must be remembered, as we have already stated, that the confraternities of St. Vincent de Paul—one of their great mechanisms for propagandism—all give with the ultimate intention

of converting the recipients. The tremendous power then in the hands of the priests over the minds and pockets of their congregations arises but from one source,—the good intelligence existing between them. The Catholic priest is not afraid of telling his flock that money is wanted for any particular object, and marking out independently and pointedly the necessity of their contributing liberally to the object. And the contributions he receives, in comparison with the wealth of his laity, are great indeed.

Let us now treat the subject of the Roman Catholic success simply in the light of political economy, and what will be the result? They have, in the first place, an enormous staff of almost unpaid priests. In many cases the services of these gentlemen will be found to be perfectly gratuitous, and in some cases, as in the fathers of the Oratory, their contributions to the Catholic cause will be found far to exceed the cost of their own maintenance, and the support of the institution to which they are attached. How powerful the Catholic priesthood are in certain districts, may be estimated by their numbers in the parish we have named, where, according to the Catholic Directory, they exceed forty; three Catholic priests to one clergyman of the Church of England! To these add their Sisters of Mercy and general conventual establishments, not simply working without payment, but positively contributing from their private resources such sums to the maintenance of their order as are not only sufficient for their own expenditure, but occasionally so much beyond it, that we should almost be afraid to quote the amount they have given, lest we should be considered guilty of exaggeration. To these add the confraternities, not only mixing gratuitously with the poor, but positively assisting them with charitable contributions to a most liberal extent. Imagine then what must be the result with this powerful body working gratuitously, heart and soul, in one cause, in a parish where no more Protestant energy is shown than in the parish of Kensington. We are speaking considerably under the mark when we state, that for one conversion made in that parish from Romanism to Protestantism, there are at least twenty from Protestantism to Romanism. Some idea may be formed of the power they have obtained over the minds of those of the working classes who are members of their creed, when it is stated that at the celebration of the early mass at seven o'clock, at the Oratory and Dr. Manning's Cathedral, there is an average congregation of more than four hundred, a very large proportion being labouring men proceeding to their work. A still stronger example may be found in St. George's, Southwark, where there are at least twenty-two thousand Roman Catholics, who attend the cathedral service at different hours of the day, whose houses are rated under twenty pounds a year. Taking it as a rule, that several live in one house, the general poverty of the congregation, as a body, may be easily imagined.

We have now shown by what means Romish propagandism is effected in London; let us now turn to the best means to be taken for its prevention, and can any better be imagined than in adopting something of the same system? We are told by Protestant teachers that the ancient spirit of Catholicism, physical despotism and persecution, are as rife in its bosom as in the time of the Inquisition. This is a simple absurdity, if not a slander: the modern Catholics are too wise in their generation to employ such old-world weapons. Be assured that the clumsy apparatus of racks, burnings, tortures, prisons, and thumb-screws, are gone by with them for ever, and they use instead the more powerful weapons of brotherly love, charity, and good works. They cement strongly their laity to the priesthood, and all work with energy and unity of purpose.

But if the success of Catholicity, in *their* reading of the word, be their great end and object, why might not Protestantism be equally made the great object for which Protestants should work? We are told by Macaulay and other writers, that the divisions of opinion among Protestants preclude the possibility of our working together to one end; but is this really the fact? Treat the question philosophically and without prejudice, and we shall find as much difference of opinion in the Roman Catholic Church as in the Protestant. Are not the differences in the United Greek, the Ambrosian, the Gregorian, and the Jesuits quite as great as those existing between Congregationalists, Presbyterians, and the Church of England? And yet we find the differences of opinion in the Catholics no obstacle to their working together amicably and earnestly; and yet, perhaps slighter divisions among Protestants appear to neutralise our efforts completely. Or, rather, are we not weakening the Protestant cause by our divisions? Do we not frequently hear a Churchman boast with greater satisfaction of his bringing a Dissenter into the establishment, and describe the efforts by which he obtained his end with far greater pride, than he would have shown in bringing over a Roman Catholic to our Protestant faith?

In the first place, then, a greater unity of purpose must be adopted by our Protestant clergy before any very decided beneficial effect will be apparent. That done, the rest will soon follow. A union between the different Protestant sects will certainly be followed by a similar result among our laity. With great regret we, as a member of the Church of England, state that the greatest difficulty in obtaining this result appears to be among the clergy of the Established Church; as a rule, the more enlightened among Dissenters are far more liberally inclined. Should this consummation be arrived at, the means for stopping the advance of Romanism would be simple indeed. It might be done by adopting some of the principles of action in use by the Catholic Church, and which might be imitated with immense advan-

tage by our own, without infringing on one established point of Protestantism or the purest principles of Christianity. We would even avoid the extreme energy of the Roman Church, which, by its excess, carries with it many principles dangerous to the cause they are working for. In the first place, the whole tendency of Roman Catholicity has a leaning towards despotism (enlightened, it is true, but not the less a despotism on that account), and as such is adverse to the national feeling of Englishmen. True, the Roman Catholic clergy can quote many passages in history where they have nobly stood up between the rich and the poor, the oppressor and the oppressed, but on all occasions they have rather been actuated with the desire to oppose the cruelty of the despot than in defence of principles of liberty. In this, then, the liberal principles of Protestantism would carry great favour with them.

Again, we need not stimulate charity and pious contribution to the extent at present carried on by Catholics. Not only is the mine from which we could draw our gold richer than that of the Catholics, but the greater simplicity of the Protestant form of worship would require considerably less in proportion to maintain it. At present, on the Catholic religious establishments there are mortgages exceeding considerably a quarter of a million. True, the greater portion of this debt is owing to Catholics themselves, who, as a point of conscience, would find it difficult to foreclose, even should they require their money. With us, considering our number and wealth, there ought to be no danger of a similar *incubus* existing. Neither should we require the enormous contributions exacted from Catholics, and which are occasionally spoken of in very angry terms by the lay Catholics themselves, especially by heirs who have been partially disinherited by the liberality to the Church of their deceased relatives when in life. One half the proportionate amount subscribed by Protestants to good works which is contributed by the Catholic laity would allow us to erase the poor laws from our statute-book.

Another system might be adopted from the Catholics with good effect—the restraining of indiscreet application of theological doctrines by district visitors and lady almoners. To help the sick is a Christian work, and yet we properly prohibit the indiscriminate practice of medicine to those not learned in the science; and ought not theology to be touched upon with care by those whose learning is frequently immeasurably less than their good-will? It is curious to note occasionally how kindness and physical attentions to the wants of the distressed predominate over the best meant but clumsy application of theological doctrines in converting those in spiritual darkness. We will quote a case or two in point.

A few days since a gentleman residing at Notting Hill told a cab-driver, whom he had hired, to drive him to the Oratory, and proceeded to describe the road to it.

"Oh, sir," said the cabman, "I know where the Oratory is very well."

"Are you a Catholic?" inquired the gentleman.

"Well, sir, I'm half a Protestant and half a Catholic. I was brought up as a Protestant, but six months ago I got ill, and a gentleman at the Oratory heard of it, and sent two ladies to call on me—real ladies I mean. They were very kind to me; they brought me jelly and other things, and sent another who dressed a dreadful carbuncle I had. It is not to be supposed that I could receive all that kindness and not like those that showed it to me."

Again, a well-meaning Protestant lady called one day at a house in Kensington. It was to let, but a poor woman was put into it to show it to visitors. The appointment had been given to her almost as an act of charity; she was miserably poor, and had several children. When she answered the bell the lady said to her:

"Well, Mrs. X., I hope you are better to-day?"

"Well, ma'am, we are very weak and ill, and my little boy cannot yet put his foot to the ground, the wound is so bad."

"You must pray for resignation and patience. There," continued the lady, putting some tracts in the poor woman's hand, "read those; they will be of more value to you than money."

A few days afterwards, another lady called on the woman. She not only inquired after the health of the children, but she descended into the kitchen and spoke kindly to them. She assisted the mother in dressing the boy's leg, and in making some soup for the family as well. She called the next day, and brought with her some meat and medical comforts. Afterwards she told the mother to call at the convent for some remedy for her son. The mother went several times to the convent, and the lady called more frequently on the poor woman. Before six weeks had passed over, both mother and children had joined the Church of Rome.

In conclusion, we would submit, some strong and energetic steps ought to be taken by Protestants to arrest this enormous increase of Romanism. And what weapons, it may be asked, should be used? We reply, the very means, as far as good works are concerned, in a more modified manner that are employed by the Church of Rome in England. It should be remembered that this great energy and liberality is supplied to the Romish Church by those who have left the Protestant Church, and that the same kind feeling is latent to an enormous extent in the metropolis. In a late number of this work we gave a description of a charitable society in London, composed of bankers, guardsmen, officers of the navy, barristers, noblemen, members of Parliament, and others, who visited the poor in the most squalid portions of the metropolis, not actuated by any particular religious feelings, but simply from the luxury of doing good; surely, then, when piety is added to the naturally benevolent heart of the greatest

portion of our wealthy laity, it must be the fault of the ministers of religion if it is not fully developed. Let them, then, set aside their unworthy jealousies and sectarian feelings, and work for Protestantism, as a whole, as energetically as the Romanists work

for Catholicity, and something may be done to stop the advances of the Church of Rome; if not, the result of their negligence will be felt by all Englishmen interested in the welfare of our Reformed Religion.

SPANISH CATHOLICISM.—THE HOLY WEEK AT MADRID.

SINCE those events took place which so deeply stirred the conscience of Europe, and which are present and familiar to all minds, two important facts have occurred in Spain—the elections and the formation of a new ministry. But the state of things as a whole has not changed. The Spanish peninsula is the land of immobility, although the agitation of the surface may disguise the immutability below. The *Cortes* meet anew, but they are all alike; one cabinet succeeds another without differing from it, whatever the banner it may raise, and the programmes that it may set forth. Religious intolerance, ecclesiastical tribunals, episcopal jurisdiction in all matters that bear directly or indirectly upon Catholic dogma, proclamation of the divine right of kings, intimate alliance between the altar and the throne, repression of free thought—such is the common ground on which meet all those parties whose barren agitation constitutes the political life of Spain. Moderates, liberal conservatives, progressionists, all, whatever their names may be, are yet the more or less open, more or less docile instruments of that mysterious *Camarilla* which presides over the most secret councils of the queen, and dictates all her resolves. This occult government, whose influence makes itself universally felt, has only accepted the letter of modern institutions to avoid their spirit. Under the ostensibly liberal ministry of Marshal O'Donnell clerical inquisition gave itself the satisfaction of burning in the public square heaps of foreign books, chiefly French, guilty not so much of offending morality as of attacking the principles of theocratic absolutism. The Miraflores cabinet seconded with no less zeal the measures of the episcopate against the "*Misérables*" of Victor Hugo, and the "*Life of Jesus*" of Renan. If the flames can protect a country from the contagion of scepticism, Spain, thanks to this pious *auto da fé*, must be safe indeed.

The Progressionists, as they call themselves, will not make a great figure in the new *Cortes*. The policy of their chiefs was to hold back on the eve of the elections, and it is difficult to understand a course that resembles suicide. It is the heads only of this party who have seats in the new assembly, which seems, one must allow, to be very indifferent to the progress most desirable for Spain at the present time—namely, toleration. Who would not regret to see excluded from parliament by their liberal ideas alone, so generous a publicist as M. Fernando Corradi, so distinguished an orator as Don Emilio Castellar, the only two men, perhaps

in Spain, who love religious liberty, and understand its true conditions. Don Emilio Castellar is a very popular professor at the Madrid Athenæum. At the time of the rigorous measures taken against the Protestants of Andalusia, he raised his voice boldly in his academic chair, and denounced the persecution. In an admirable address delivered in April of last year before the electors of Valencia, he expressed with rare felicity of language ideas that are almost new in Spain; he protested against the administrative and religious theocracy which fetters this unhappy country; he maintained the rights of the believer and the citizen, and laid down the emancipation of the individual as the ultimate end of the pacific development or the revolutionary crisis that Spain must needs pass through, before she can enter into the real possession of those liberties of which, as yet, she has only known the shadow. Is it necessary to add that Don Emilio Castellar is considered at court to be a very dangerous character? Perhaps we may be permitted to regret that the party to which he belongs—the republican—should stand entirely outside of the constitution, and should sometimes mingle democratic chimeras with their aspirations towards a better future.

An admirable opportunity was recently offered the *Cortes* of displaying that prudently progressive spirit with which one would rejoice to see them animated. From the land of exile where he is now detained, from his retreat at Bayonne, Matamoros addressed an eloquent appeal to the new Spanish deputies in favour of liberty of conscience. "The writer of these lines," he says, "has been condemned by the court of Granada to almost perpetual banishment on account of his religious opinions. He respects the laws of the state, and there shall be heard from his lips neither complaints nor protestations against the inexorable sentence of the tribunals. As a Spanish subject, he has submitted to their decision without a murmur; as a Christian, he has from his heart forgiven his judges.

"Europe has thrilled with surprise at learning that in the Spain of the nineteenth century, people are sentenced and punished for so-called errors in religion, as in the calamitous days of the Holy Office, under superstitious governments, who turned the altar and the throne into instruments of despotism and revenge.

"Truth in religious subjects is not to be laid down by fire and sword. Persecution makes martyrs, not apostates. No one has a right to interpose between

man and God, to do violence to the soul, and force it to submit hypocritically to a worship that it repudiates.

"It is time that the Spanish nation should enter into the circle of free and civilised powers; nor can it be concealed from the sagacity of its representatives that the interests of the monarchy, and its influence in the future, will best be promoted by vigorously reforming the laws with regard to religious toleration, and avoiding the scandal of Spanish subjects, too happy to devote their talents and intelligence to their country, being violently snatched from her breast like hardened criminals! . . . That would be a resolution indeed worthy of the legislators of Spain which should authorise men to settle upon their native soil, whatever their rites, their worship, their faith, their spiritual relations with God!"

This petition, drawn up with so much wisdom and moderation, has not even been noticed by the Cortes, and a journal, "*Las Novedadas*," was cited before the tribunals on the 5th of last January for having published an article, in which it was said that religious toleration would be the best means of repeopling the provinces and facilitating Spanish colonisation. Added to which, on the 24th of March, the Queen, "taking counsel only with the gracious impulses of her own heart, ever inclined to clemency," (if we are to believe the official journals,) signed a deed of amnesty in favour of all political offenders, but religious exiles were excluded from a share therein. There is only one tribunal which has never known the word pardon, and it is that of the Holy Office.

Will the new cabinet which has just been formed inaugurate a policy of reform and progress in Spain? One scarcely dares to hope it! Its president, M. Mon, formerly ambassador at Paris, is well known indeed to possess liberal opinions and lofty ideas. He used often to be met with at the parties given by M. Guizot; and he is the intimate friend of one of our youngest and most brilliant publicists, M. Prévoste Paradol, who has stood forth on more than one occasion as the courageous champion of religious liberty. M. Mon used to deplore in Paris the acts of intolerance that disgraced his country, and took pains to proclaim them; will he be consistent at Madrid? Will he initiate measures of enlightened liberality which would do eternal honour to his name? This is more than doubtful. We fear that he will bow down before the supreme authority of accomplished facts—before the painful necessities imposed by the keeping up of religious unity in Spain. Like O'Donnell, like the Marquis de Miraflores, he will bend beneath the yoke of the "*Camarilla*," which rules Queen Isabella, and Spain through her. M. Mon is too discreet to brave such formidable disapproval. To dare an open rupture with this power, would require the imperious temperament of a minister like Pomal, or Richelieu,—men less careful to please their sovereigns, or flatter the prejudices of their country,

than to govern in conformity with the claims of progress and the spirit of their age.

Portugal appears to be, in some respects, in advance of Spain, and the adoption of a system of toleration seems nearer at hand there, since Portugal at least abstains from taking legal measures against religious dissentients. It was not without lively interest that one heard on the 17th of last September, at the congress of Ghent, a professor of the University of Coimbra, M. de Carvalho, fervently advocate the cause of liberty of conscience. "I see," he said, "no other enemy in Catholic countries, except intolerance. May it at length be overcome!"

One wonders not to find at Madrid a single place of worship for the accommodation of Protestant strangers, not even chapels attached to the embassies of England and Germany, such as were met with in Florence and Naples in the worst days of Catholic re-action; nay, such as we find in Rome itself, under the absolute sway of the pretended Vicar of Jesus Christ. Perhaps the indifference of English diplomacy at Madrid may be partly answerable for such a state of things. About twenty years ago, a Quaker missionary, Stephen Grellet (who published some very curious memoirs), obtained an audience from King Ferdinand and Queen Christina, mother of Isabella II., who, as a little child, was present at the interview.

"I implored her Majesty," says Grellet, "to grant liberty of conscience to her subjects, if she desires to merit God's blessing, and to exchange an earthly for a heavenly crown. Both the King and Queen listened to me with much seriousness, and loaded me with marks of favour."

At the present day, Stephen Grellet would no longer be able to cross the threshold of the palace at Madrid; Father Claret and Sister Patrocinio would take good care of that. Queen Isabella is even more Catholic than Spain! Her religion, accommodating enough as to practice, consists of a belief in amulets, rosaries, medals; and the official Court Journal has just announced, with a certain compunction, that during her Majesty's last pregnancy, an arm of St. John, preserved at Saragossa, had been placed in her room, according to her own wish, in expectation of the miraculous virtue of this relic accelerating her happy deliverance.

The fear of death is one of the most marked features of this thoroughly Spanish Catholicism. The sight of the steeple of St. Denis used, we are told, to discompose Louis XIV. in the midst of the festivals of St. Cloud and St. Germain; Queen Isabella avoids, as much as possible, a residence at the Escorial, where, in the Pantheon of Catholic Kings, an empty tomb is waiting for her. Sometimes a bitter melancholy seizes upon her in the midst of the dissipation of a Court which lays no claim to austere morality, and reveals itself by expressive sayings. After a visit to her sister, the Infanta, Dona Luisa Fernanda, who resides at Seville:—

"Farewell," she said; "I leave thee in thy paradise, and I return to my hell."

Residing for a year at Madrid, I came in for the curious spectacle afforded by the capital of Spain, during three days of special Catholic devotion; I noted down some details in my journal.

"*Holy Thursday, April, 1863.*—I have just been attending one of the most interesting ceremonies, the washing of the feet of the poor, and waiting upon them at table by the Queen herself, accompanied by all her family. Thanks to the kindness of a friend in high places, I was allowed to glide into the palace in the company of all the most illustrious personages in Madrid. Ere long the Queen arrived, holding the King's arm, and followed by a splendid retinue—prelates, ministers, ambassadors, grandees of Spain, all actors or witnesses in the ceremony. The idea is indeed beautiful and conformable to the spirit of apostolic Christianity; what a pity that it should degenerate, when carried out, into a mere scene of parade, a burlesque of charity, played by august actors with a smile upon their lips. Twelve poor people, men and women, had been chosen, doubtless with a reference to the number of the apostles, and of these each is entitled to forty dishes, neither more nor less, which the King and Queen place with their own hands on two separate tables. But no sooner are they put down than they are taken away again, by the contractors, who are bound to furnish with an *Isabel* (a sum of from forty to fifty francs) each of the twelve guests who are thus exposed to the torment of Tantalus. There were three men, old, crippled, blind, who reminded me of the inmates of one of our Paris hospitals. It was a touching spectacle to see them advance, leaning upon the arm of some Spanish grandee decorated with the Golden Fleece; a Vera Cruz, a Guzman Medina Celi, &c., &c. As to the ceremony of washing the feet, the Queen has her gloves taken off by one of her ladies in waiting, takes a towel, dips into a silver bason, makes a few signs, and that is all. The ceremony at an end, her Majesty, followed by her ladies, by ministers, generals, by all the official world in short, traverses the principal streets of Madrid on foot, and visits seven churches. She acquitted herself with much grace of the duties of this laborious day, bowing repeatedly, as she went along, to the windows and balconies filled with fair faces. The Queen, herself, is not beautiful, far from it, indeed; her *embonpoint* is extreme, but her expression of countenance seems good and kindly. May she confirm this impression by pardoning our poor brothers at Granada!

"Good Friday is the day of processions, which have some special characteristics in Spain. An eminently realistic people requires images which arrest the eyes, and excite the senses. In the time of the *auto da fe*, by the side of the too numerous victims burnt alive at the stake there were also the condemned to be burnt in effigy, who were represented by statues whose resemblance to life gratified the eager crowd. Now-a-days, for their delectation, they have *mysteries* like those of the middle ages;

statues placed on a moving platform, and themselves moved by hidden mechanism, which represent the different scenes of the Passion, the kiss of Judas, the flagellation and crowning with thorns of Christ, the agony on Calvary. Amongst these statues there is a Holy Virgin, which excites great admiration, adorned with most splendid hair, that formerly graced the head of a Duchess of Medina Sidonia, who made a present of it on her death-bed to the Virgin Mary in expiation of the scandals her life had afforded, and the statue reappears year after year with the tresses of the illustrious penitent. As the *cortège* passes the crowd thickens, but its mood is in no way one of solemn devotion; people laugh, and talk, and jest, and the beauteous statue with the golden locks, laden with pearls and rubies, is the object of universal homage. The crowd has only come to gaze at the spectacle, nothing more; and as the most magnificent dolls soon weary by their monotony, this external show of piety is not without its tedium and fatigue, and people gladly discuss the approaching bull-fights. Already all the places are secured, and on Easter Sunday (the day of the Resurrection) the mass of the people, sated with austerities, may be seen pressing round the gates of the immense amphitheatre, to applaud the exploits of their favourite *spada*, to count the number of horses ripped open by the bull's horns, and watch whether the furious animal, harassed by *banderillas*, and pierced by the illustrious *Gutierrez*, will at length fall gracefully on the arena reddened with its blood; a painful spectacle enough, which has to be afforded as amusement to these multitudes streaming out of the churches, as to the degenerate Romans the bread and the games—*Panem et circenses*.

It has been remarked of late that the royal box has remained empty, to the great disappointment of the curious. Is this a silent protestation against the hideous spectacle, which only a Spaniard can witness without disgust? One would fain hope so. One of the best attributes displayed by royalty during the Holy Week has been the pardon granted to a criminal condemned to the scaffold, which sentence the Queen commuted into one of perpetual imprisonment. The object of her clemency was an assassin—what, then, might not one have fairly hoped for the prisoners at Granada, whose only crime is the praying to God according to their consciences? But the Queen is Catholic, and a worthy successor of Philip II., who preferred to reign over a desert than over a country peopled with heretics; and already, in the course of a conversation with the Countess Miná, one of her ladies in waiting, she has declared that she would rather have her hand cut off than pardon the Granada Protestants!"

A few days after the Easter festivities I left Madrid, and betook myself with a heavy heart to Cordova, Seville, Granada. I visited Matamoros in his prison, situated at the base of the Alhambra, and I learnt to know and admire something finer than the magnificence of art and the beauty of

nature—the constancy of these confessors of Jesus Christ, rejoicing in their dungeons, and rendering, like St. Paul, their bonds honourable throughout the world. Will this their testimony be lost upon Spain? To our short human sight it seems as though it would; and yet the spread of the Gospel is going on in silence and obscurity. Granada, Malaga, Seville, Jaen, still number believers, who meet in secret for prayer. Barcelona has its little flock, and one of the most important towns of the north—Saragossa—has witnessed an evangelical revival within its walls which will bear fruit hereafter. After the noise made by the trials at Granada, and the unanimous protestation of the European conscience, one may well hope that the Spanish government will shrink from the disgrace of fresh severities, which would excite universal reprobation. Nevertheless, prudence is still necessary, and while waiting for better days one can but applaud the efforts of the exiles who are preparing

to fulfil the duties imposed on them by their faith. While Trego is successfully evangelising the Spaniards at Oran, and young Carrasco, one of the Malaga prisoners, is studying at Geneva, two brothers of Matamoros are preparing to study theology at Lausanne. Matamoros himself is about to found at Bayonne, with the assistance of Pastor Nogaret, an evangelical institute, intended to prepare missionaries for Spain. He visited Paris a short time ago, and met with the reception merited by his labours, his sufferings, and the noble character he has shown in exile, as well as in the prison where he languished for three years. May the blessing of God rest upon his undertaking, and grant him the privilege he most wishes for here below—of seeing his country once more throw open her gates to receive him, and, having “sowed in tears, to reap in joy.”

JULES BONNET.

PARIS, *March 16, 1864.*

MEDICAL MISSIONS.

THE MISSION IN MADRAS.

WE have much pleasure in introducing to our readers Mr. David Paterson, of Madras, a Fellow of the Royal College of Surgeons of Edinburgh, who has been eminently useful as a medical missionary during the last seven or eight years. It is worth knowing that he is the son of Alexander Paterson, “the Kilmory Missionary,” a godly man whose evangelistic labours were greatly honoured among the labouring classes of Scotland, both in town and country, and who is believed to have been the earliest convert to vital godliness of the illustrious Thomas Chalmers, almost immediately after he himself had undergone the great change—an event which must ever mark an epoch in the religious history of his country. We have here before our eye, so to speak, a remarkable specimen of spiritual genealogy. The great heart of Dr. Chalmers is renewed and set on fire by Divine and sovereign grace; he forthwith becomes the instrument of converting one of his hearers, a young man of humble circumstances; he, in his turn, becomes a light to his own neighbourhood, and, in due time, his son, animated by the same spirit, goes forth to the heathen, and is now spreading the Gospel of Jesus Christ far and wide, through the instrumentality of his professional skill. The following extracts from recent letters to the Secretary of the Edinburgh Medical Missionary Society give interesting glimpses of his work and labour of love:—

“It has been my desire, ever since I returned here, to give more character and intensity to our operations here than they have hitherto possessed. I have also endeavoured to do something towards establishing a kind of itinerant mission, which would embrace places as Trivallur, Coupeveram, Wallagabad, and the villages which lie around

them. Up to this time my efforts have been confined to Trivallur, for several reasons. Among others, it is easy of access, being on the railway line; it is a well-known centre of idolatry; it is scarcely, if at all, influenced by direct missionary efforts; it is periodically crowded with worshippers and pilgrims, who come from great distances; and European medicine has never been practised either in it or the neighbourhood. With the exception of Coupeveram, there is no other town within many miles of Madras so important, so idolatrous, or so abandoned to heathenism. The Free Church Mission has had a school there for several years, but beyond that nothing is being done, systematically at least, to disturb the deadly indifference which prevails. Under these circumstances, I have felt myself very much drawn to Trivallur. Of course, anything that I have been able to do as yet has been very partial; nor do I expect, so long as my staff of agents is so small, to do more. The place is steadily visited every Saturday. One day out of the seven I leave the apothecary in charge of the Dispensary at Madras, and I start by an early train for Trivallur, getting into the middle of my work there about nine o'clock. Patients come from great distances, and sometimes in very large numbers—so great occasionally that I have been compelled to come away, after a day of very hard work, unable to meet all the demands made upon me. As yet, the majority of those who have applied have been people from the surrounding villages, Brahmical influence being very strong in the town itself. But, even in spite of the prejudices of the people and their hostility to the truth, very satisfactory progress has been made, and an entrance effected even among some of the most exclusive and bigoted

portions of the community. Last Saturday being new moon, the place was crowded. Thousands accompanied me in the train from Madras, and people kept flocking in the whole day from all quarters and all distances. The large and picturesque tank presented a strange and striking spectacle. A great sheet of water, surrounded with a granite wall cut into steps and platforms, seemed to be the centre which attracted the largest numbers. It was most touching and melancholy to stand and look at the moving and much-mixed multitudes on these granite stairs. Down on the step at the water's edge were mothers and their children, the little ones being devoutly washed in the water, and dedicated from that time evermore to the service of the god whom they were so ignorantly but so earnestly worshipping. Upon another step were families with an old, reverent-looking, patriarchal man walking at the head of two generations, casting their offerings into the water, and asking a blessing on their large but much-loving household. Higher up, on a broader platform, which also encircled the tank, were women, weary and very faint, and just recovering from some sore sickness. Travelling painfully, they prostrated themselves upon the stone, then throwing a cocoa-nut shell some feet before them. They rose, picked it up, and repeated the process until the number of circuits prescribed in their vow had been performed. It is said that there is no gratitude among the Hindoos; perhaps there is not much; but these women were returning thanks for benefits received: they were not propitiating the god for future favours, or thought that thus they were laying up treasure in heaven. At a corner of the tank was an old grey-headed, much marked, and vociferous Vishnuvite, who had appropriated a portion of the steps for his own purposes, and was with much assiduity making a gain of his godliness. His little stock of idols exposed for sale had all a traditional value, his charms were eagerly sought for, and the fortunes which he told most fervently believed in. This was a very superstitious, little enlightened, and nearly altogether a woman's corner of the tank. There were other groups, too, easily recognised, composed mainly of Madras merchants and others, who had come to spend a portion of their profits at the temple, just as wealthy speculators do at home sometimes (receiving much honour of men), seeking to soothe a conscience which they cannot cleanse. This, then, is the Trivallur Tank, such as I saw it last Saturday, and such as it may be seen many times every year. I cannot help feeling that, were we in a position to keep up a regular medical mission visitation of this place, very much good might be effected. But, however that may be, the feeling has been pressed very painfully on my mind, that amidst all this earnest, ill-directed worship, there is no voice being raised to declare the truth as it is in Jesus, and to tell these weary pilgrims that the pool by which they sit contains within it no blessing, and that its waters had power neither to cure

nor cleanse. Fast-days in such places are well calculated to teach this lesson, among others, very effectually and very wholesomely, that the work of Christ in this country is only beginning. It is, indeed, an infinite source of comfort and encouragement that it has begun at all. The mere fact that stones are falling here and there out of the great bulwarks of heathenism, and that they are being gathered up and built into the glorious temple, of which Christ is the chief corner-stone, is full of promise, and constitutes the best earnest that in due time God will consummate what He has commenced.

"There is another feature of the work which I quite forgot to mention a fortnight ago. It is the most important addition, and I trust will be one of the most fruitful in results, that has been made for a long time. You are aware that one of the most striking and attractive aspects of the mission is the relation which it occupies to the adult females. There has been always to me more or less an open door to them; they have come to me without fear, and they have welcomed me to their homes in return. But my difficulty always has been how to make use of the opportunity, so as to be able to raise their character. It has from the first been my belief that a woman's influence was indispensable; one who knew their wants, had felt them herself, and had been emancipated from the social and spiritual bondage under which they were lying. You have no idea how difficult it is for a man, and especially a European, to enter into the circumstances of Hindoo females. I can sympathise with them so far—but only so far. Mr. Arnot said the other day that he had only one life; that was true enough, certainly, but I sometimes feel that these women have twenty lives; that after I have compassed them and got at their heart, and a kind of sympathy and mutual understanding has sprung up between us, there are sympathies and secrets, whole worlds of life, hopelessly beyond me. Time and experience would no doubt very largely help to lessen these difficulties, and to bring these women more practically under our influence; but it must be a very difficult and, under any circumstances, a very slow process indeed. For some time back I have employed in the Dispensary Allamailu, a very excellent woman, who is the widow of one of the first converts of the Free Church Mission. Mr. Braidwood can tell you all about her. I am sure both Mr. and Mrs. B. will be delighted to hear that she is engaged as a Bible woman. It is, I can assure you, a beautiful and very touching sight to see her sitting in the midst of twenty or thirty caste females reading the Word to them and explaining it to them, out of the fulness of her heart. She is not young, and therefore has the respect of the whole of them. Too much must not be said at first, but nobody can look on the daily gatherings of females in the Dispensary, with Allamailu in their centre, without feeling that surely the Lord is with us.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

LAST month we referred to the opinion of Mr. Stephens and Mr. Traill on the legal effect of signing the recently drawn up Declaration. An opposite opinion has been given by the Attorney-General and Sir Hugh Cairns, on the ground of the distinction to be drawn between the judgment pronounced and the reasoning of members of the Privy Council on the basis of such judgment. This Declaration has now been signed by a considerable majority of the whole clergy of the Church. The Rev. W. R. Fremantle, the secretary, says that the views of the clergy may be classified as follows:—1. Those who approve the Declaration and sign it. 2. Those who agree in terms of the Declaration, but who, from a variety of reasons, have not hitherto signed. 3. Those who object to certain expressions in the wording of the Declaration, and who would sign it if altered and amended. 4. Those who object to it *in toto*, as unwarranted, illegal, untrue, and useless. Of the first class, more than 10,500 have already signed. Of the second, we have reason to know there is a very considerable number; of the third, fewer; and of the fourth, fewer still. Putting the whole accessible body of the clergy at 19,000, we may form our own conclusions from this rough estimate.

The London Diocesan Church Mission has held its annual meeting. The following is an extract from the report:—"It is highly gratifying to the council to report that the resources of the Mission have exceeded those of the previous year by nearly 500%. With respect to the open-air services, the council say that the testimonies which they continue to receive from incumbents of parishes of the good effects produced by these services are satisfactory; it is indeed a work of a highly missionary character, requiring both physical strength and great moral courage, and which nothing could long sustain but a truly apostolic zeal; it is to emulate the preachers of the Reformation at Paul's Cross, and to imitate the example of the Great Teacher who taught the multitudes on the sea-shore,

on the mountain slope, or in the streets of Capernaum, and whom the common people heard gladly. With respect to the special services during Advent and Lent, the council desire to return their thanks to the clergymen who have officiated at them. More than fifty clergymen, invited by letters in the name of the Bishop of London, have been induced to offer themselves willingly to preach to the people in the remotest parts of the metropolis. Amongst them several of the incumbents of large parishes are willing to add to their overwhelming labours at home the additional exertion of aiding the great objects of the Diocesan Church Mission." The Bishop of London and the Archbishop of York took part in the proceedings.

The Bishop of Salisbury has issued a pastoral inviting the chapter of the diocese to take into consideration the propriety of forming a diocesan synod. He says: "In discussing this very important subject you will, I am sure, take care that the members of your chapter should consider how the bishop is to bring together such a numerous body as the clergy of his diocese—whether he should adopt the principle of representation, and, if so, how it should be applied; what are the matters which seem most to demand the revival of such consultations; whether laymen should be asked to be present, and, if so, how they should be selected, and what should be their powers in synod; what are the dangers incidental to such assemblies, and whether there are any special ones in these times which suggest great caution or, may be, delay in restoring these ancient synodical meetings." He adds that, in his own opinion, such meetings ought to strengthen the bonds which unite the bishop and clergy.

Dean Stanley, in preaching the first of the sermons in a series of special services in Westminster Abbey, from the text, "I am the way, the truth, and the life," gave the following characteristic exposition:—

"Christ was not only the way, He was the truth; that is, He was all truth, all reality, all sincerity. If any of those who were present had devoted themselves to science—if any of them were students in any sense of science, students of nature, students of lan-

guage, students of history, students of theology—if to any of them truth seemed to be the leading pole-star of their life, be they there, or be they away from church or abbey, they were, consciously or unconsciously, willingly or unwillingly, labouring in the service of Christ and His truth. Let them come to Him without fear, all who loved the truth, for He was theirs and they were His. Let them come to Jesus, not because He would teach them scientific things, or things about history, or times and seasons past and present, for these He did not profess to teach. Let them not come even because He taught them the highest truths about the nature of God and man, but let them come to Him because He is the truth; for to this end was He born, and came into the world that He might bear witness to the truth; for he had told them in accents which still vibrated and thrilled through the intellect of man, that they should know the truth, and that the truth should make them free. The invectives of Jesus were never directed against honest inquiry, or even against honest doubt; but against double-mindedness, against selfishness, and against religious hypocrisy—these were the sins He most abhorred.”

The controversy arising from Mr. Kingsley's reference to Dr. Newman has not yet terminated. Mr. Kingsley seems to have thoroughly substantiated his charge. After quoting from Dr. Newman's sermon, to which he had referred, he winds up with the following statement:—

“What, then, could I think Dr. Newman meant? I found a preacher bidding Christians imitate, to some undefined point, the ‘arts’ of the basest of animals and of men, and even of the Devil himself. I found him, by a strange perversion of Scripture, insinuating that St. Paul's conduct and manner were such as naturally to bring down on him the reputation of being a crafty deceiver. I found him—horrible to have to say it—even hinting the same of One greater than St. Paul. I found him denying or explaining away the existence of that priestcraft which is a notorious fact to every honest student of history; and justifying (as far as I can understand him) that double-dealing by which prelates, in the middle ages, too often played off alternately the sovereign against the people, and the people against the sovereign, careless which was in the right, as long as their own power gained by the move. I found him actually using of such (and, as I thought, of himself and his party likewise) the words, ‘They yield outwardly; to assent inwardly were to betray the faith. Yet they are called deceitful and double-dealing, because they do as much as they can and not more than they may.’ I found him telling Christians that they will always seem ‘artificial,’ and ‘wanting in openness and manliness;’ that they will always be a ‘mystery’ to the world, and that the world will always think them rogues; and bidding them ‘glory’ in what the world (i. e., the rest of their fellow-countrymen) disown, and say with Mawworm, ‘I like to be despised.’”

The *Wesleyan Missionary Notices* gives the programme of the intended proceedings and services in connection with the Wesleyan Missionary Society at their coming Jubilee Anniversary in London:—

“The services commence at Highbury, where the Rev. M. C. Osborn will preach on the evening of Tuesday, the 26th of April. The sermon at Great Queen Street on the morning of the Friday following will be preached by the Rev. Dr. McFarlane, of the Presbyterian Church, Clapham. The other appointments for the last days of April, and for Sunday the 1st of May, will speak for themselves, and will be some indication of the ministers who are likely to be found on the platform of Exeter Hall. Yet we must allow ourselves the pleasure of mentioning here that the Rev. E. E. Jenkins, of Madras, to whose presence in the Australian Conference we lately referred, and whose arrival in this country is expected immediately, is ‘planned’ to preach at City Road on Wednesday evening, April 27th, and at Chelsea on the next Sunday evening. Another gratifying feature of these Anniversary Services is that Italy will have an advocate in the Rev. H. J. Piggott, our missionary, stationed, with a very extensive circumference of duty, at Milan, which he leaves only for a week or two. Ireland will be represented by Dr. Crook, of Dublin; Australia by the Rev. W. Butters; Africa by the Rev. T. Champness. We think we may add that it is probable that the Rev. George Piercy, of Canton, now on his way home, may arrive in time to represent China at the Breakfast Meeting at the London Tavern, on Saturday, April 30th, where Mr. John Corderoy will preside. At the Annual Meeting at Exeter Hall, the chair will be taken by a distinguished gentleman, who will not then for the first time advocate on that platform the claims of the Methodist Missionary Society,—the Right Hon. Joseph Napier. Many other names, revered by and endeared to the Methodist people, will be found in the advertised announcement. As we have ventured to call this the first Jubilee Anniversary of the Society, we will close this paragraph with a few lines of the highest interest, extracted from the *Missionary Notices*:—‘The total amount of contributions promised to the Jubilee Fund exceeds 160,000*l*. Many meetings have yet to be held, from which a considerable sum in the aggregate may be hoped to be realised. By the blessing of the God of all grace and love, and by the ready liberality of the friends of the cause of Christ and of the human race redeemed by Him, the Jubilee Fund of the Wesleyan Methodist Missionary Society has proved to be a success.’”

The *Watchman* has the following notice of the statistics and condition of the Wesleyan schools, more important from this being the first year of the action of the New Code:—“Our readers will be thankful to learn that, adverse as some circumstances have been, the number of children in the Wesleyan Day and Sabbath Schools is still augmenting. In the Sunday Schools, the year's increase has been 20,484, bringing the total up to 527,313;

and this large army of Sunday scholars is officered by more than 90,000 teachers. In the Day Schools we find that the number of scholars approximates 80,000; the accurate figures being 79,582, which is an increase of 3530. The number of new schools is greater than that of last year, but only eight of the twenty-two are new erections, and not one of these has received any aid from the Government. Four applications only were made, and these were all refused, on the ground that the existing Wesleyan congregations in the respective places were not sufficiently numerous to require a school for themselves. The opinion of our Educational Committee on the New Code generally, as judged by the facts already ascertained, is that 'instruction in reading, writing, and arithmetic is now proved to be efficient,' that 'payment by numerical results yields large grants to flourishing schools,' but that it yields 'small and insufficient grants to schools in neglected or thinly-populated districts.'

Scotland.

THE University of Edinburgh have conferred several degrees during the past month of Doctors of Divinity. The parties selected for this honour represent different churches. They are the well-known A. K. H. B., Mr. Boyd, now of St. Bernard's, Edinburgh, Dr. Hamna, biographer of Dr. Chalmers, Mr. Blaikie, of Pilrig Free Church, Edinburgh, author of "Better Days for Working Men," Mr. Menzies, parish minister of Hoddam, known as a scholar of high reputation, and Mr. Roberts, of the English Presbyterian Church, St. John's Wood, London, author of a valuable book on the language used in the time of Our Lord.

There has been little stirring in Scotland, there being usually a lull preparatory to the meeting of the Supreme Courts of the churches. The well-known Dr. Cairns, of Berwick, has refused a call to Edinburgh, which he was expected to accept. He had memorials from men of the highest influence and reputation, to transfer his labours to the capital, where much was looked for from his presence; but he considers himself in duty bound to abide by his old charge.

Dr. Candlish has been delivering a series of lectures to the students on the worship of believers, giving some striking original views, which it is known to many he has long held. Some outcry having been raised as to his having gone beyond the doctrines of the Westminster Confession, he took occasion, in his closing address, as Principal, to advert again to the subject. He said:—

"The subject of Adoption, of the sonship of Christ's disciples, did not, as it seems to me, occupy the place and receive the prominence to which it is, on Scriptural ground and warrant, entitled in the theology of the Reformation. It may seem at first sight presumptuous to hazard this remark; but let the explanation which I am disposed to give of the fact be duly considered. The Reformers had enough

to do to vindicate 'the article of a standing or falling church,' justification by faith alone; to recover it out of the chaos of Popish error and superstition; and to reassert it in its right connexion with the doctrine of the absolute Divine Sovereignty, which Augustine had so well established. I have long had the impression that in the region of that great truth there lies a rich field of precious ore yet to be surveyed and explored, and that somewhere in that direction theology has fresh work to do and fresh treasures to bring out of the storehouse of the Divine Word. For I am not one of those who would lay an arrest on progress in the science of divinity, and compel it to be stationary. I would not, indeed, be disposed to reopen discussions which, after ample investigation, under the useful pressure perhaps of controversy, have been satisfactorily closed, or to unsettle the conclusions to which the Churches have harmoniously come on the vital and cardinal articles of the faith. I do not call for any revision of our creeds, confessions, and catechisms. By all means let them stand untouched as monuments of the vast erudition and mental power of other days, and as safeguards of truth and bulwarks against error for ages yet to come. But it is no disparagement to these symbols and standards to say of them that they do not exhaust the whole volume of revelation. For that is simply saying that the compilers were uninspired men, and that the riches of Christ are unsearchable. Take our own books, for instance, our Confessions and Catechisms. I never have had any scruple to affirm that their statements on the subject of Adoption are by no means satisfactory. No doubt all that they say is true; but it amounts to very little. The answer in the Shorter Catechism is really, in substance, scarcely anything more than that Adoption is Adoption."

A discussion in the Edinburgh Free Church Presbytery, on the appointment to a theological profession in Glasgow, brought out from Dr. Hanna a statement which has excited a good deal of comment, that certain portions of Dr. Chalmers' lectures—expressive of liberal views on church government—had been suppressed by the special decision of the late Dr. Cunningham. There will probably be more definite information given.

Ireland.

THE opposition to the recent changes in the rules of the National Board is rapidly drifting into something like opposition to the Board itself. Formal protests against the new rules relative to Convent Schools have been lodged by the Bishop of Derry, and by Dr. Henry, Mr. Gibson, and Mr. Hale, the three Presbyterian Commissioners. That of the Bishop is the most elaborate: he "contemplates the adoption of the change with feelings of great dissatisfaction and alarm," and complains of broken faith. To these protests it has been replied by the Board, that no change has been made, that the principle was long since conceded, and that what is

sum of 4676*l.*, being an increase of 197*l.* 16*s.* over those of the preceding year.

The Protestant Orphan Society reported an increase of 4633*l.*, being an increase of 116*l.* over last year. The number of orphans at present supported by the society is 432 on the foundation, and thirty supernumeraries, making 462 children actually under its protection, which, with 733 that have been apprenticed, ninety-eight who have died, and 380 who have been given up to their friends (their circumstances having so much improved as to enable them to maintain them), or having been otherwise provided for, make a total of 1673 orphans elected since the formation of the society. The demand for apprentices was, as has usually been the case, much greater than the committee were able to supply; so that an opportunity was afforded to select the most eligible situations for such orphans as had attained an age suitable for apprenticeship. In the course of the year twenty-five orphans were provided for in Dublin and various parts of the country. Of the candidates for admission in last December, thirty had to be rejected for want of funds, which as yet are only available for one half of the need. The Protestant Orphan Refuge has an increase of 1533*l.* against 1199*l.* last year. The position of the society was never before so secure and flourishing. The number of orphans in care of the society was 211; of these twenty-one were put to suitable trades with approved Protestant masters. Eleven urgent cases were admitted during the year, and thus 201 orphan children are now under the care of the society. Not a single child had died since the last anniversary meeting.

It was stated, in illustration of the activity of the Church of Rome, that previous to 1855 there were twenty orphanages of that Church in Dublin. Since then four have been established; and in one of these, founded in 1856, there are now 460 boys and girls; in the twenty-four there are 3500.

The Archbishop of Dublin, who took the chair at the meetings of both the foreign missionary societies, expressed his gratitude at being called to preside over that of the Church Missionary, having an equal interest in both. He also suggested the commencement of a jubilee fund to celebrate the jubilee of the society, to which 350*l.* was subscribed on the platform. The income was stated to be 6,151*l.*, an increase of 550*l.* over last year. The contributions to the Society for the Propagation of the Gospel were 2,348*l.*, showing an increase of 300*l.* The Bishop of Killaloe spoke in defence of missionary bishops. The report of the Jews' Society exhibited a decrease of 415*l.* from the income of last year. Meetings also have been held for the Additional Curates Society, the Missions to Seamen, the Colonial and Continental Society, the Continental, and the Ladies' Temperance Association. Among the deputations have been Canon Miller, the Revs. S. Crowther, J. B. Owen, R. Maguire, and J. Bardsley. The Irish Evangelical Union among the Independents has also held its

meetings during the month, and among other addresses, received one of singular value from the venerable Dr. Urwick, which may possibly be printed, as it deserves. Principal Fairbairn has been lecturing in Dublin for the Young Men's Christian Association of the Church of Ireland. He chose for his subject a review of Renan's book, and of the aspects and arguments of contemporary scepticism. Archbishop Trench chose for the subject of his lecture to the same society, *Gustavus Adolphus*.

France.

IMPORTANT ECCLESIASTICAL GATHERING—THE ANNIVERSARIES—THE COQUEREL AGITATION.

THE crisis in the Reformed Church is still heading up. The April gathering of pastors and delegates in Paris for the anniversaries of the various Protestant societies whose seat is in the capital, has given an opportunity of manifesting the tendencies of many. The meetings received the impress of the deep general feeling, and what was lost in sprightliness was gained in weight of anxious thought. The rationalists wherever present looked ill at ease; the orthodox lost few or no opportunities of enunciating the grand truths of Christianity. The attendance was more numerous than usual. Besides the public meetings, the assembling of pastors, elders, and deacons, &c., gives an opportunity of interchanging thought on momentous subjects in private conferences, which are held early in the day before the public assemblies meet. Of these conferences some are *general*, i.e., open to all denominations; others are *national*, i.e., for the Reformed Church alone, and this year a third series has been inaugurated for the free churches. This time the general conferences have had the precedence, and in them as well as in the national, a sturdy battle was fought around the question, *Are not the existence of a church and the rights of the faithful compromised by the unlimited freedom of religious teaching?* Three days' discussion, in which the rationalists continually shirked the question and were as often brought back to it, made manifest the secrets of many hearts; and as the painful facts came out that the veriest deism was the staple creed of some of the party, and the straining of words and meanings their pitiful practice, the chief men among the heterodox sought in vain for an opportunity of giving the signal to leave the spot with an appearance of outraged dignity, while the incautious revealers of secrets were confounded between the cheers of the orthodox at their revelations, and the hush of their partisans. The reply to the question was at length drawn up as follows:—"Considering that, for several years past there are found in all kinds of works, in the periodical press, in the Protestant journals, and even in manuals of religious instruction, with the signatures of pastors and professors of theology; opinions which attack not only the fundamental principle of the divine authority

of the Holy Scriptures, hitherto confessed by all the Churches of the Reformation, but the most elementary notions of Christianity; considering that the writers alluded to question the authenticity of the greater part of the Saviour's teaching, such as it is preserved to us in the Gospels, pass by in silence or deny his supernatural birth, his miracles, and above all, his resurrection, overturning not only the Christian idea of the creation of man in the image of God, and of his fall, but even the basis of natural religion, by undermining belief in the divine personality and the future judgment; considering that the authors of these negations justify themselves in alleging that the essence of a Protestant Church consists in admitting into its pale the unlimited freedom of religious teaching,—the conference holds that as regards the conditions of the existence of any church, the free expression, either in the pulpit or by any other public and official means, of the dogmatical opinions of the pastors, has for legitimate and necessary limit the belief professed by the religious society from which these pastors derive their mandate. That as regards the rights of the faithful, the authority which their sacred ministry gives to pastors, resides entirely in the conformity of their teaching with the declarations of the Holy Scriptures, and in particular with the fundamental dogmas of the divinity of Jesus Christ and of redemption, which the universal Christian Church has always considered as notoriously contained in the Bible, and which are expressed in all Protestant liturgies, and that consequently it is an abuse of power and a spiritual tyranny to take advantage of the office of minister of Jesus Christ in a Christian Church, to propagate directly or indirectly doctrines contrary thereto." This was voted by the overwhelming majority of 180 against 6. A dozen rationalists had left before the vote. This prepared the way for another proposition, presented in the special conferences of the National Reformed Church by M. Guizot. It is as follows:—"We the undersigned, pastors and elders of the Reformed Church of France, met according to custom in conference in Paris, on the occasion of the public annual meetings of our various religious societies, deeply saddened and concerned at the spirit of doubt and negation which for some time past has manifested itself respecting the fundamental basis of the Christian religion, regard it as an imperious duty towards God, towards our Lord Jesus Christ and our Church, to express boldly on this subject our firm and common conviction. The Christian doctrines particularly attacked lately are: 1st,—Faith in the supernatural action of God in the government of the world, and specially in the establishment of the Christian religion; 2nd, faith in the divine and supernatural inspiration of the Sacred Books, and their sovereign authority in religious matters; 3rd, faith in the eternal divinity and miraculous birth, as also in the resurrection, of our Lord Jesus Christ, God-man, Saviour, and Redeemer of men. At the very time when the fun-

damental doctrines of the Christian faith are contested and formally denied, it is contended that the Reformed Church neither has nor ought to have positive doctrines, and that every pastor is free to profess in the bosom of the Church all his personal opinions. We regard these negations as wholly destructive both of the Christian religion and of the Reformed Church. We have entire faith in the supernatural action of God in the government of the world; in the divine and supernatural inspiration of the Holy Scriptures as also in their sovereign authority in religious matters; in the eternal divinity and miraculous birth, as also in the resurrection of our Lord Jesus Christ, God-man, Saviour, and Redeemer of men. We are convinced that these foundations of the Christian religion are also the foundations of the Reformed Church, who has positively acknowledged them as such in the whole of her liturgy, which is, with the Universal Church, in the Apostles' Creed, the public expression of her faith. We also hold as firmly as any, both for those who think differently from us, as well as for ourselves, the tutelary principle of religious liberty. In virtue of this principle every one is free to profess openly what he believes, and to unite with those who are like-minded; but we cannot understand what a Church would be in which there were no point of common faith, and in which the most divergent creeds, or even the most contradictory, might be indifferently professed. Such a state of things would not be the exercise of religious liberty, but the destruction of all religious society, which needs, more than any other society, close and serious sympathy. The Reformed Church of France is a religious society both ancient and organised; she has vital principles and historical institutions; and even in the absence and in the expectation of her synods, she has in her Consistories and Presbyterial councils, legal powers which, in the terms of State laws as well as of her own discipline, have the right and the duty to maintain her principles. The Reformed Church acknowledges for her rule of faith nothing but the Holy Scriptures; and has never admitted nor could admit, that men who contest the divine and supernatural inspiration of the Holy Scriptures, and their sovereign authority in religious matters, should be authorised to speak and to teach in her name. We have the firm confidence that in expressing thus our intimate and common convictions, we are responding to the feeling of the majority of the members of our Church, while at the same time we remain faithful to the creed of our fathers and to the dignity and stability of the Church they founded."

This protest was voted by 141 against 23.

Above 220 brethren of various denominations came up to Paris, more than twice the usual number, to be present at the annual meetings, and a promising spirit of hospitality was manifested by Paris Christians. After the preliminary prayer-meeting on Sunday night, the meeting which

opened the series was that of the Sunday School Society, the reporter, Pastor Paumier. Receipts during the year 25,264 francs; expenses, 23,768. The tone of the meeting was rather cold; few pastors had yet arrived. The two books published during the year for Sunday Schools are "Les Cirques," upon which is stamped the medal received last year by the Society from the London Universal Exhibition; and the "Ruins of Nineveh," with very carefully executed engravings. It has given up its monthly magazine in favour of two journals; one a quarterly indication of lessons for classes, and the other a weekly illustrated paper for children, with attractive pictures, which is intended to counteract the bad periodicals which abound everywhere; it is called "La Musée des Enfants." The society has opened rooms of its own for its agency this year. Six new Sunday Schools have been formed in Paris, making forty-one altogether. The president, Pastor Montandon, has resigned.

The French and Foreign Bible Society was presided over by Pastor Guillaume Monod. The report, read by Pastor Duchemin, showed a circulation during the twelvemonth of 76,309 copies of the Scriptures. Expenses, 76,720 francs; receipts, 85,053.

The Protestant Historical Society, for publishing historical documents tending to throw light on our Reformation and its wondrous results, produced two interesting works; one on Calvin's friendships, and the other a letter from a converted priest of Bossuet's diocese, addressed to his bishop from Holland, by which it appears that Bossuet's hands were imbrued in the persecution of Protestants—a fact often denied by his admirers.

The Tract Society was presided over by Dr. Hallard. The reporter, Pastor Bersier, gave the financial statement: expenses, 88,887 francs, with a debt of 41,000 still owing to the printer; receipts, 101,984 francs. It has published no new tracts during the year, but six are now in the press. Its "Almanach des bons Conseils" has attained a circulation of 210,000 copies; its monthly journal, "Ami de la Jeunesse," retains its 11,000 subscribers; and 571,000 tracts have been disseminated during the year. Both the Tract and the Sunday School Societies think they have a double mission to perform—a preparation work, and a converting work; they therefore have two kinds of publications, one moral, and the other frankly evangelical; one endeavouring to present science, art, history, in an elevated and religious point of view, and the other bringing Jesus before the sinner as his only Saviour.

The Protestant Bible Society was presided over by M. Guizot, who sat surrounded by rationalists, and who was the only orthodox speaker. He gave so strong a testimony to the divine inspiration of the Scriptures, that it brought a blush upon more than one countenance near him; but he defended his conduct in remaining at the head of the society

(when six of his colleagues and sixteen members of the Ladies' Committee had resigned) in diplomatic style—his speech cut both ways. The society has disseminated 13,000 copies of the Holy Scriptures: expenses, 57,748 francs; receipts, 46,168. New members have been elected to take the place of those who have resigned, and a new Ladies' Committee nominated.

The Protestant Sou Society has been able to divide among 32 societies the sum of 44,000 francs, collected or received during the year. It places money-boxes in various families to be filled.

The Evangelical Society was presided over by M. de Pressensé, who for thirty years had been its reporter. The report was read by Pastor Fisch. The work has been prosperous this year; several old stations have flourished anew; and six important centres are occupied in Paris. The expenses amount to 135,049 francs, and the receipts to 138,447.

The gathering of 4000 Sunday Scholars at the Cirque Napoléon, with 3000 parents and friends, was still more stirring than usual, the singing good, the speeches earnest, and the prayers heartfelt. Mr. Woodruff, the generous American promoter of Sunday School work, was there, and was intensely gratified at the immense increase yielded by the first attempt at meeting made under his auspices seven years ago in the Oratoire.

The Central Society for Evangelisation met on the 8th. Its aim is the reviving of Protestants, seeking out disseminated ones, and furnishing means of spiritual life; incidentally it has been greatly blessed among surrounding Roman Catholics. Expenses, 158,000 francs; receipts, 154,000.

The Evangelical Alliance met last, and was of great interest by the deeply earnest tone of all the speeches. Its receipts have been 5600 francs; and expenses 3900. Its chief work during the year has been its effort, so happily crowned with success, for the release of Matamoros and his fellow Christians from the Spanish prisons; and the signature by 800 French pastors of an address to American Christians, expressing sympathy with those who are against slavery. It also produced 4000 signatures from clergymen in England.

A meeting was held, principally composed of mothers, on the 12th, in a Paris drawing-room, to hear addresses from pastors, and join in prayer with Christian parents all over the world, in favour of their children.

Pastor Martin-Paschoud having appealed to the Consistory of the Reformed Church against the decision of the Presbyterial Council, which declined to re-elect his suffragan, Pastor A. Coquerel, junior, the venerable body rejected the appeal, considering "that the council had judiciously and firmly acquitted itself of its duty towards the Protestant Church of Paris, in seeing, by the choice of its pastors, to the maintenance of the evangelical and traditional faith upon which that Church is

founded ; for a Church is essentially an association of persons united by the same religious creed, which they profess in common, and the Protestant Church of France, throughout all her trials, has remained faithful to this principle, as to the basis of her existence ; and that the resolution adopted by the Presbyterial Council of Paris was in nowise prejudicial to the religious liberty we have the happiness to enjoy ; for religious liberty consists in professing freely one's personal creed, and in bringing together in a religious association, persons who participate in that creed, but not in professing a belief in the midst of a religious society which does not adhere to it, and in contesting the belief of that society. That would not be the moral use, but the anarchical abuse of liberty."

The 5,000 signatures to a protestation in favour of Pastor A. Coquerel, junior, were brought in a folio register by a pastor ; he was asked if he intended to deposit it officially in the hands of the consistory ; he replied negatively. He was then requested to declare if it had not come to his knowledge that signatures had been obtained surreptitiously from Roman Catholics, Lutherans, women and children, who, when better informed, had expressed their regret at having signed without understanding what they did. He gave no direct answer, and severe blame was pronounced on the whole matter by a venerable member.

An inadvertent omission of a few words in my letter for February has called forth the following lines, which I have just received, and which I beg to add as P.S. They are written by M. Théodore Monod, son of the late Dr. Frédéric Monod :—

"Dear Friend — My attention has been called to a recent letter of yours to CHRISTIAN WORK, in which, speaking of my father's journey to the United States in 1857, you make use of the following language : 'The interests of these Churches called him to Scotland, England, and America, where, although withholding the aid he expected, the Lord gave him more than he looked for, even a spiritual blessing, &c.' While thus speaking, I feel assured that you intended nothing more than to state that my father's first anticipations were not realised (owing to the sudden financial crisis), which is quite correct ; but the readers, I fear, will be disposed to lay the emphasis on the word *withholding* ; and, although you apply it not to our American friends, but to the Lord, they may receive the impression that my father's appeals did not meet with a hearty response, and that he received little or nothing for the object he had in view. Such an impression would be wide of the truth, unjust to our friends, and painful to us. Though not able to accomplish all that they and he had hoped, they gave us considerable aid and warm sympathy. For instance, not only was my father's passage and mine, to and from New York, paid by an American friend, but while travelling through the United States, from north to south, and from

east to west, thousands and thousands of miles, we not only were never left to stop at an hotel over a few hours, but we scarcely ever had to pay one penny in railroad or steam-boat, the companies giving us our passage free. 'Of what other country,' as my father loved to ask, 'could this be said ?' And as to the funds collected, suffice it to say, that more than 80,000 francs have been given by Americans towards this cause. If the Chapelle du Nord now stands completed,—one of the most tasteful churches in Paris, in its chaste simplicity,—if it is doing some good by the grace of God, and hopes to do more,—our American brethren have their full share in the work, as also in our gratitude ; and we rejoice in the fact that the Old World and the New, —England, Scotland, France, and America,—have made this Church an object of united love and effort, as they will, we trust, never cease to make it an object of united prayer. I was glad to learn (which I did only a few days ago), that *you* were the correspondent of CHRISTIAN WORK ; for I then was perfectly sure that the erroneous impression conveyed by the remark was entirely unintentional.

"I remain yours affectionately in the Lord,

"TH. MONOD."

LYONS.—The petition against the abolition of the old Lyons liturgy has been more efficacious than was anticipated in certain quarters. The Pope has certainly been in the most painful situation. On the one hand, he was unable to repudiate the zealous exertions of the Archbishop, which had been so thoroughly in accordance with his own views ; and, on the other hand, he could not quite have ventured to oppose the Emperor, who had expressly declared himself in favour of the petition, and taken direct steps to support it by means of his ambassadors at Rome. Moreover, the numerous signatures to the petition showed a formidable probability that an adverse decision might lead to a schism in the important diocese of Lyons. The Pope delayed a long while to grant the deputation the required audience. At last, however, it took place ; and in a speciously friendly allocution, through which deep embarrassment was apparent, the petition was pronounced to be granted.

Switzerland.

ZURICH.—An article in the *Semaine Religieuse*, of Geneva, professes to describe the state of the church in Zurich :—No church of Switzerland can be so much compromised by the success of the new theology. New, as it calls itself, we mean ; for the rationalism which it has raised to the pulpit of Zwingli may connect itself with very ancient names, though they are now more or less forgotten. The theological faculty no longer numbers among its ordinary professors a single decided representative of the Evangelic doctrines. There is no one to teach them to the students, except a private tutor,

placed in this office by a private society. Our parishes vie with one another in choosing pastors whom they consider liberal, and whose liberalism consists mainly in dispensing with Christianity. Let us be allowed to cite a single example to prove our assertion. The little town of Uster had to elect a pastor about two months ago. The candidate who came forward announced himself emphatically as a friend of progress and of light. Some fathers of families took upon themselves the task of showing their fellow citizens in what this progress consisted. They accordingly circulated a notice, in which they set forth as follows the avowed opinions of the candidate: 'The Bible, from beginning to end, is full of fictions and fables. Jesus is a sinful man, like others. He did not rise from the dead; and is not sitting in the glory of the Father. No one can tell whether there is a life beyond the grave or not. The belief that we are reconciled with God by Jesus Christ is merely a superstition, and a day-dream.' The courageous authors of this circular entreated the Ecclesiastical Council to spare them and their children the promulgation of such doctrines; and reminded them that every pastor, in entering upon his functions, must swear 'to preach faithfully the Word of God, the Law, and the Gospel, according to the fundamental principles of the Evangelical Reformed Church. The council could not, or would not, take any notice of this petition. The candidate, on his side, did not refute any of the imputations made against him. He was elected by 865 votes, against 145; and in the very church in which the result was proclaimed there resounded acclamations which 'shook the windows,' as some eye-witnesses have observed. In the evening they had a serenade, rockets and blue-lights, in honour of the new nominee.

GENEVA.—We direct special attention to the following communication:—

"The Evangelical Christians of Geneva, persuaded that it has never been more necessary than now to recall to all Protestant Churches, and to the world in general, the great principles and the vital doctrines of the Reformation, have resolved for this purpose to profit by the tercentenary anniversary of the death of the great Reformer, John Calvin. Persons who were present at the conference, held in Geneva in September, 1861, will remember the sessions of the 6th of September, in the temple of St. Peter, when it was proposed by a member of the committee that the reformed churches should celebrate that anniversary, and the Christians of all countries, who had taken a part in the conference, adopted the resolution by a show of hands, with the utmost alacrity.

"It was thought proper, at Geneva, to dedicate the entire week to this commemoration; and, consequently, that the religious assemblies which would otherwise have taken place in the last week of June, should have to be held in the week beginning on the 23rd of May.

"This proposal, which emanated from the committee of the Evangelical Society, was, we believe, adopted by the other committees. A Biblical Session is a very suitable means of honouring the memory of the great interpreter of the Holy Scriptures. A Missionary Session will be a reminder of one who showed so much interest in the remote missions. The sessions of the Evangelical Society will be consecrated to the works which constituted the chief occupation of Calvin, theological instruction and the evangelisation of Roman Catholic countries generally. To sum all up, the Evangelical Alliance will meet to honour worthily the memory of him who, during his whole life, exerted himself to unite together the disciples of the Reformation.

The following, therefore, are the several assemblies that will take place in Geneva during the last week in May:—Monday, May 23, a Biblical Session; Tuesday, May 24, a Missionary Session; Wednesday and Thursday, May 25 and 26, the class for Theology, Evangelisation, and Colportage of Bibles of the Evangelical Society; on the morning of the 25th there will also be a conference of the disseminated Protestants; Friday, May 27, the anniversary of the death of Calvin, prayers and thanksgivings under the direction of the Committee of the *Hall of the Reformation*, which is to be built as a permanent monument of this commemoration. This meeting will no doubt take place in the morning. At one o'clock, a sermon in the Free Evangelical Church (at the Oratorium). In the evening, a discourse on Calvin at the Casino, under the direction of the Evangelical Alliance, to be followed by addresses from some friends present. As Calvin died at a quarter past eight, the meeting will probably commence at that very time. M. Vignet, a pastor of the National Church, has been selected to pronounce this discourse; and M. Merle d'Aubigné for the service on Friday at one o'clock. There will also be a juvenile meeting on Friday in the Free Church. For Saturday, May 28, the Committee of the Evangelical Society have proposed a morning conference in the Oratorium on the interests of the Kingdom of God in our epoch. The realisation of this plan will depend on the numbers and inclinations of the foreign brethren then in Geneva. Saturday evening the Evangelical Alliance. Sunday, May 29, sermons in all the National and Free Churches. The Evangelical Christians of Geneva hope at this time to see and hear many brethren from foreign parts to whom their hearts and their houses will be open. May the Lord bless to his own glory the remembrance of that holy Reformation by which He restored to the Church his word and his truth.

Germany.

BERLIN.—Among the occurrences of the last month interesting from a religious point of view, I must mention, first of all, the meeting of the Evangelical Alliance, which took place on the 10th of

March; and was not only very numerous attended, but honoured by the presence of the Queen of Prussia. Her Majesty, who was received by the committee, declared that she had taken from its beginning a most lively interest in the Evangelical Alliance, and that she should endeavour to give practical proof of this. The only other member of the royal family present was Prince Alexander, the rest of the Prussian princes being at the seat of war. In the numerous assembly we noticed, in addition to a large number of the clergy of Berlin and its environs (amongst whom Dr. Krummacher and Dr. Nitzsch deserve special mention), Reuss, and several other officers of high rank. There was also present an ex-bishop of the Catholic Church, Count von Sedlnitzag, formerly Prince-Bishop of Silesia, who, not long ago, came over to Protestantism, and is now one of the most zealous furtherers of all our religious undertakings. He has recently, at considerable cost, founded in Berlin an institution for the education of young theologians, which is called the "Paulinian," and is now in operation.

On this evening of the 10th of March, the first speech was by Professor Messner, who gave an account of the work carried on by the Alliance, since it last met in Berlin in the September of 1857, and enumerated the more prominent of its supporters lost to it by death since then, amongst whom were King Frederick William IV., Sir Culling Eardley, Pastor Edward Kuntze, of Berlin, Frederick Monod, of Paris, and Robert Baird, who may be said to have been the chief representatives of the Alliance in Germany, England, France, and America.

This speech was followed by one from Count von Kanitz, giving a very lively and interesting account of a deputation of the Society to Madrid, of which he had been a member. He was listened to with intense attention, and clearly showed what a prominent part the Prussian Government had taken on that important question, and how well it upholds its vocation of protector of Protestant interests on the Continent.

The meeting concluded with an address from Dr. Hoffmann respecting the Protestant Armenians, which conveyed much valuable information respecting the Mission among this remarkable people, in which the present King takes especial interest, having recently made a donation of 2000 thalers to its funds.

I may also mention, among recent occurrences, a meeting which took place on the 16th of March, and was attended by several members of the royal family, at which the celebrated father of the German Home Mission, Dr. Wichern, gave a most graphic account of the great efforts now being made to furnish the soldiers of the allied armies with Bibles and good books, and to give both to the wounded and the healthy among them, the spiritual and physical help they require. The enthusiastic interest taken throughout Germany in

this war, shows itself in the remarkable efforts and large contributions daily made to provide for the comforts of the army in the field.

Lastly, I have to observe that the Sunday-school system seems to be now firmly established in Berlin, and in many other places. We now number eight Sunday-schools in this city, and several meetings have recently been held in connection with them.

The Minister of Public Instruction, Mr. Von Mühler, takes a lively interest in, and has himself visited, those meetings. A Sunday-school journal has also been established, which is edited by Dr. Prochnow.

HAMBURGH.—The institution of the brethren of the *Rauhe Haus*, has, during a certain number of years, been charged to furnish the Prussian prisons with their required staff of gaolers, in return for which the Prussian government has paid the *Rauhe Haus* a sum agreed upon. This state of things has excited recriminations on the part of certain freethinkers, and the agreement with the *Rauhe Haus* has been terminated. It was admitted on all sides that the gaolers supplied by this institution discharged their duties admirably; but the thing desired was to keep the prisoners carefully removed from all religious influences.

Turkey.

BULGARIA.—The American missionaries are doing a good deal through the press to carry forward the work of Christian reformation long since begun by them. The last pages of Dr. Riggs' translation of the Old Testament Scriptures into Bulgarian have been placed in the hands of the printer. An excellent translation of Dr. Todd's sermon on the future abode of the wicked (first printed in the *Congregationalist*), has lately been published in Armeno-Turkish. It is having a wide circulation. President Hopkins' lectures on the Evidences of Christianity have lately been published in Armenian. Dr. Goodell, the father of the mission, is preparing for the press a series of his characteristic sermons in Armeno-Turkish. The first part of *Pilgrim's Progress*, in the same language, is nearly printed. A commentary on the four Gospels, designed especially for the Mohammedans, has been prepared in part, and will probably be published during the year. Other books are in the hands of translators. The demand for books among the Turks is greatly on the increase, as the prejudice against the use of the printed character instead of the written is passing away. A Turkish gentleman of high position informed me a few days ago that a valuable history of Turkey will be published here during the year. It has been prepared from original documents long preserved among the archives of the empire. The names of the persons having the work in charge are a guarantee that it will be well done. As, however, it will be published in the Turkish language, it will be of little use to European

scholars, until translated into French. This, I am assured, is likely to be done soon, if not immediately.

India.

THE Rev. K. S. Macdonald, of the Free Church Mission, Calcutta, reports the recent baptism of six young men:—

"The first, a brother of Luky N. Dass, Howrah, is the third convert connected with my visits to Howrah within a little more than a twelvemonth. At the time of his brother's baptism, very favourable hopes were entertained of him. When I met the excited villagers on the morning after Luky's baptism, I had occasion to address them on the doctrine of forgiveness of injuries, and alluded to the Lord's Prayer, about God forgiving our sins as we forgave them that trespass against us. Immediately Luky's younger brother, Jodu Nath Dass, a youth of fourteen years of age, rose in the midst of the multitude, solemnly folded his hands, shut his eyes, and repeated the whole prayer, word for word, from beginning to end. It had a very extraordinary effect alike on the people and on myself.

"He could not, however, then be persuaded to cast in his lot with his brother and guardian. To preserve his caste, he would not even eat under the same roof with him, but went with his other brother to live in an uncle's house. He however continued to attend, with more or less regularity, my Sabbath class, and visited Luky and his wife. Some months ago he left Hinduism, and took up his abode permanently with Luky. He visited me at my own house, and gave proofs that he is actuated by a spirit of prayer and love. His knowledge is not very extensive, nor is he very clever, but he seems to be a very warm-hearted youth, actuated by an earnest desire to follow Christ's footsteps. He was baptised in the native church by the Rev. Lal Behari De, the pastor. He is now studying in our Calcutta institution.

"On the Thursday following, another youth of the same name, Jodu Nath, but belonging to a higher—the Brahmin—caste, was baptised at Mahanad. His mind had given way under the excitement and persecution attending his forsaking of Hinduism and all his earthly relatives in order to embrace Christianity. I had then the sad duty of accompanying him in his darkness to his native village. After the public examination of our schools at Mahanad, and the distribution of prizes to the successful scholars, I had the happy privilege of introducing him into the visible Church of Christ as a child of light. He is now, and has been for the last six months, in his right mind, and quietly rejoicing in Jesus his Saviour.

"Again, on Sabbath the 24th of January, at Mahanad also, four young men were baptised, all more or less connected with one another. The eldest, Ram Chunder Dass, a young man of about twenty-seven years of age, the most influential of

them, was the head-master of a Government school. His position indicates him to be a man of considerable education and intelligence. He is possessed of much knowledge of the Scriptures, the result, to a great extent, of his own private reading. He seems also to possess great earnestness and feeling, as was indicated by his answers to the questions put to himself and his companions at baptism.

"The second and third are respectively a brother and cousin of Ram Chunder. The fourth is a convert from Mohammedanism, but a friend and associate of the other three."

The Calcutta Christian Tract and Book Society send forth an urgent appeal to the public. The work done by this very useful and interesting Society may be gathered from the facts, that tracts are distributed by it in twenty-five different languages, and that during twelve years 1,445,121 tracts, of which 640,000 were in Bengali and 570,000 in English, have been circulated. In the same period of time 90,000 English and 34,000 Bengali books were issued. Surely such a society demands some support from a wealthy Christian community, and it is a matter of regret that the subscriptions for last year were less than they have been for many years, and only half the average of the preceding twelve years.

The *Calcutta Englishman* says:—"We have been at considerable pains to ascertain the particulars of the suttee in Ulwur last month (December). It took place in Pergunnah Ramgurh. A Thakooranie of Bamnee Khara was the victim. Of course it was her own deliberate choice, and, of course, everybody questioned or held responsible had done his best to dissuade her from the rash step. As soon as the young Maharajah received information of the occurrence he had the guilty parties seized, tried, and condemned. We are glad to learn that the punishment inflicted by the young chief is severe. The village of Bamnee Khara was declared forfeit; the jageerdars have been sentenced to ten years' imprisonment each; the thanadar, tehseeldar, and killadar were dismissed for negligence; the lumberdars and chowkedars sentenced to two years' imprisonment for not making an immediate report of the intended crime. Every one connected, however remotely, with it has been more or less punished, and strict measures have been adopted to prevent a recurrence." The correspondent of the *Times of India* states that "the poor victim attempted to escape from the fire, but was driven back with the sword, it being a superstition of the people that if the woman intending to be burnt with the corpse of her husband runs out of the fire, some misfortune is portended to the country and the chief."

The annual distribution of prizes to the students of St. John's College, Agra, took place on the 15th February. Mr. Kempson, the Director of Public Instruction in the North-Western Provinces, presided; and in the course of his address the Rev. C.

E. Vines, the Principal, drew attention to the increase in the number of the students, which at the close of the year amounted to 194, compared with 149 at the same period of last year. The College had recovered from the effects of the secession of about 200 students, who nearly a year ago left in a body, because the Principal refused to exclude a Christian boy of the sweeper caste. Christian truth and Christian liberty have thus triumphed over the tyranny of caste.

The twenty-first report of the Agra Church Missionary Association gives upon the whole a satisfactory account of the mission, although female education does not appear to be making any considerable progress. The twenty-third report of the Benares Auxiliary to the London Missionary Society informs us that last year the mortality was unusually large, seven persons having died, two from among the mission families, and five among the native Christians. The schools are going on favourably, but contributions of money are needed.

The forty-third anniversary of the Madras Auxiliary Bible Society was celebrated on the 9th February; the published report of the operations of the year shows how successful they have been. The *Tamil* Scriptures printed numbered 56,000. In *Telegu* 3,000 New Testaments and 15,000 single Gospels and Acts were issued, and 3,000 copies of Luke's Gospel were carried through the press. At the time of the publication of the report there were still in the press or under orders, more than 50,000 copies of the whole or portions of Scripture. Of these 21,000 will be in *Malayalim*, 10,000 in *Canarese*, 12,000 in *Tamil*, and the rest in *Telegu* and *Hindustani*.

"It may not be uninteresting," says the *Bombay Gazette*, "to know that there are about 100,000 families in Bombay of all denominations; of these families there are about 4000 English, who can read and write; 7000 Mahratta families; 16,000 Goozerattec (this includes Parsces), and 2000 Mohammedans. The non-reading and writing families in Bombay amount to 70,000, or about seventy per cent. of the entire population."

The third report of the Church Missionary Society's Mission to the Afghans at Peshavur, detailing the operations of the Mission from 1st October, 1859, to 31st December, 1863, has just been published. Since the commencement of the Mission, twenty-one adults, nine women, and nineteen children, have been baptised, this number being independent of the Muzabce Christians of the 32nd N. 1. There are 298 names on the rolls of the boys' schools, the average daily attendance has been 220, and a girls' school lately established gives hopes of success. Since the publication of the last report, four years ago, two out of eight missionaries have died at their posts, the Rev. T. Tuting and the Rev. Roger E. Clerk. The financial state of the Mission is tolerably satisfactory.

China.

PEKIN.—The Rev. Joseph Edkins states in January:—

"We are enjoying the calm, cold, sunshiny weather of a Pekin winter. The water in the streams is all ice, and the thermometer at night ranges between 18 degrees and zero, while by day it ascends to from 30 to 45 degrees. The cold, however, is not intensified by penetrating winds, and the sun, day after day, traverses a cloudless ether. The broad and lofty windows of the Pekinese houses are well fortified against the entrance of cold by being papered with Corean paper, manufactured from the bark of a tree. If care is also taken to close up slits and crannies of doors and windows, water in houses is scarcely ever frozen, while outside all surface-water remains solid through the winter.

"Last night, at our monthly meeting for conference and prayer, eight missionaries were present. The conductor of the meeting proposed that we should discuss the difficulties to be apprehended in the spread of the Gospel in Pekin. One thought our danger was from the Catholics, who are numerous in Pekin, are patronised by the French Government, and are assisted in their endowment and building schemes by French national money. Some fear was expressed that they may interfere with us by exerting an unfavourable influence in unexpected quarters. To others it appeared more likely that the Lama hierarchy would become alarmed if their system were publicly attacked, and books published speaking disrespectfully of Buddhism. To others it seemed most likely that the Government or the high Manchus will become extremely jealous, should they find conversions taking place among the resident Manchus. There are already indications that among the large Manchu population using the Chinese language, the teaching of Christianity will be favourably listened to by individuals. They are supported by State funds, and have much leisure time, without sufficient fondness for literary pursuits to advance themselves by the force of their own abilities."

Dr. Lockhart writes to a friend:—

"In your papers of October 1 see some strong observations about the exclusion of Protestant missionaries from the city of Pekin. That missionaries cannot gather crowds in the street, is true; but they can do anything else they wish, so long as they act prudently; and there are now in this city the following ten missionaries doing their work as they have ability:—

"LONDON MISSIONARY SOCIETY.—Rev. Joseph Edkins and wife, and Dr. Lockhart.

"CHURCH MISSIONARY SOCIETY.—Rev. J. Burdon; Rev. W. H. Collins, wife, and children; and Mr. John Fryer, school teacher.

"GOSPEL PROPAGATION SOCIETY.—Dr. Stewart, and Rev. F. R. Michell.

"ENGLISH PRESBYTERIAN MISSION.—Rev. W. C. Burns, *pro tem.*

"AMERICAN EPISCOPAL MISSION.—Rev. S. Scherscherveski.

"AMERICAN PRESBYTERIAN MISSION.—Rev. Dr. W. Martin, wife, and children.

"I do not know whether I informed you that the French Ambassador tells me that in *Szechuen* Province, at a place called *Chung King*, the people raised a disturbance against the native (Catholic) Christians, killed many, and destroyed property worth 400,000 taels. He has demanded satisfaction, and the local authorities are to pay the money. He says that almost every week he is applied to under similar circumstances; that the feeling is not so much against Christianity, as against foreigners, and against the native Christians as followers of a foreigner; and, lastly, that this feeling emanates from Peking, but is only manifested in the distant places or provinces."

Australia.

VICTORIA.—That part of the census of 1861 which relates to the religious opinions of the people has just been issued by the Registrar-General. The total population enumerated was 540,322, and of this number only 14,569 refused to comply with the requirements of the Act. There was also an unenumerated migratory population of 3361. There remain, therefore, 522,392 souls whose religious opinions are specified. The numbers under each general head are as follows:—

	Population.	Proportion per cent.
Church of England	212,068	39.7
Presbyterians	87,103	16.3
Wesleyan Methodists	46,511	8.7
Other Protestants	36,173	6.7
Roman Catholics	109,829	20.6
Jews	2,903	0.5
Mahometans and Pagans	26,412	4.9
No denomination and no religion ..	1,393	0.2
Total	522,392	

The minor Protestant denominations are subdivided as under:—

Independents	12,777
Baptists	9,001
Lutherans	10,043
Unitarians	1,430
Society of Friends	273
Calvinists, and Calvinistic Methodists ..	650

There are, besides, 239 members of the Greek Church, 7 Glassites, 5 Huguenots, 5 Spiritualists, 441 Plymouth Brethren, 198 Swedenborgians, 108 Mormons, and 395 Christian Israelites.

The number of clergymen and of places of worship belonging to each denomination was as follows:—

	Ministers.	Places of Worship.
Church of England	82	235
Presbyterians	83	163
Wesleyans	67	317
Independents	33	48
Baptists	22	28
Lutherans	4	15
Unitarians	1	2
Roman Catholics	42	134
Jews	5	6

It should here, however, be added, that the foregoing table has been very considerably modified during the past two years.

We shall next exhibit the comparative increase of each of the principal denominations within the ten years from 1851 to 1861:—

	1851.	1861.	Increase per cent.
Church of England ..	37,433	212,068	5.7
Presbyterians	11,608	87,103	7.5
Wesleyan Methodists ..	4,988	46,511	9.3
Other Protestants	4,313	36,173	8.2
Roman Catholics	18,014	109,829	6.1
Jews	364	2,903	7.1
Mahometans and Pagans	201	26,412	13.0

From this table it will be seen that the Protestant denominations have nearly all progressed, within the decade, at a rate exceeding that of the Roman Catholics. The Protestant increase was 6.5 per cent. on the whole, and the Roman Catholic increase 6.1 per cent. on the whole. The comparison between the two years, 1857 and 1861, however, shows somewhat better for the latter body. Within these four years, according to the returns, the Protestant denominations increased by 83,934, or 23 per cent.; and the Roman Catholics by 32,478, or 42 per cent. Taken separately, the rate of increase was:—in the Church of England body, 21 per cent.; amongst the Presbyterians, 32 per cent.; and amongst the Wesleyan Methodists, 64 per cent. The above figures will show that, although the Roman Catholic body had a temporarily large accession of numbers between 1857 and 1861—owing, no doubt, to certain causes which are, fortunately, no longer in operation—there is not the slightest real ground for the assertion that has been made in one of the daily journals, to the effect that this particular denomination is gaining upon the others in a degree that bids fair to place it ere long at the head of the Churches in Victoria. As yet it barely numbers one-half as many adherents as the Church of England, and only 4.2 per cent.—or about one twenty-fourth—of the population more than the Presbyterians.

MELBOURNE, Feb. 1864.

New Zealand.

WE have received the following brief letter from the Bishop of New Zealand:—

"TAUPIN, WAIKATO, Jan. 12, 1864.

"I am *de facto* military chaplain to 3000 men; and at this present time the only minister of religion present with the advanced posts of the army. Where the military chaplains are, it is not for me to inquire; but it is my duty to throw in, by God's assistance, some little contribution towards the spiritual wants of men with their lives in their hands. The demeanour of the British soldiers, when removed from the temptations of the towns, and from the bane of idleness, is most encouraging; and any clergyman who would come out from England to give to these gallant men the undivided attention which I am unable to give, would not fail

to find a reward for the work done among them in his Master's name. Bishop Pattison has been sorely tried, like the South African Mission, by the sickness of his scholars; but having New Zealand as his sanatorium, and the 'Southern Cross' for his transport, he can move from place to place to avoid the pestilence, or to recover from its effects. It is quite evident that the climate of the western islands of the Pacific is most unfavourable to European constitutions, and that a native ministry (i.e., natives ministering on their own islands) is the only permanent force that can be relied upon. To form mission stations on the usual plan would be to multiply expenses, only to add to our disappointment. He has already some young men from the Banks' Islands, who are making most rapid advances in Christian knowledge.

"G. A. ZEALAND."

Sandwich Islands.

ON Sexagesima Sunday last, the Bishop of Honolulu held his first ordination, when Mr. Joseph James Elkington was admitted to the holy order of deacon. Mr. Elkington, who had for some years past been occupied in the mission work of St. Mary's, Soho, left England in April, 1863, to join the mission at Honolulu, where he has since been engaged. On the day appointed for the ordination, matins was sung as usual in the Hawaiian language at 9:20 a.m., after which the bishop and choir left the church for the vestry. At eleven the procession re-entered, the bishop, vested in alb, dalmatic, chasuble, and mitre, being conducted to his throne by the Rev. W. R. Scott, bearing the pastoral staff. In the absence of Archdeacon Mason, the sermon was preached by the Rev. E. Ibbotson, who afterwards presented the candidate vested in cassock to the bishop sitting in his chair before the altar. His lordship then sang the Litany. The Holy Communion was afterwards celebrated, the Rev. W. R. Scott acting as Epistoler. After the Epistle the questions were put, and the candidate kneeling humbly before the bishop was solemnly admitted to the diaconate. After the laying on of hands the newly-ordained deacon was vested in surplice and stole upon the left shoulder, and then read the Gospel, acting as Gospeller throughout the remainder of the service. A large congregation, native and foreign, assembled to witness the solemn proceedings, and offer their prayers on behalf of Mr. Elkington and the work he is about to undertake. The rev. gentleman was to leave Honolulu, accompanied by the bishop, for the island of Kanai, where a new mission station was being opened upon the large sugar-plantation of Mr. Wyllie. Extensive preparations were being made for the funeral obsequies of his late Majesty King Kamehameha IV. The new royal mausoleum was to be consecrated early in February by the Bishop of Honolulu. We shall receive particulars of the funeral service by the next mail.—*Correspondent of Guardian.*

Africa.

ABYSSINIA.—*The captivity and torture of the Jewish Missionaries, Stern and Rosenthal.*

It was in September, 1863, that the English consul sent a servant with letters from Gondar to Massowa. When the latter arrived at Woggera, his letters and other valuables were taken from him by the governor there, a man who surpassed in wickedness that earlier governor, who, in 1855, had plundered Dr. Krapf and M. F. With the seizure of these letters began the trials and sufferings to which several Europeans in Abyssinia, but especially MM. Stern and Rosenthal, have been exposed. The servant, after the letters were taken away from him, had returned from Woggera (which is on the direct road from Gondar to Massowa), to Gondar; and the consul had lodged a complaint with the king. The king, who was just starting from Gondar, told the servant he must come back with him to Woggera. When arrived there, he sent him to the governor, with a command to the latter to give him up the letters. The governor, however, declined, and said he knew not where the letters were; they were lost. When the servant of the consul took back this answer to the king, the latter said, "He has done you justice; give him (the servant) stripes into the bargain!" This command was, of course, not left unexecuted. On the same evening M. Stern arrived at the royal camp; he had not as yet visited the king during his residence in Gondar. The Abuan had, however, urgently solicited him not to leave Gondar before the king came back from Woggera. M. Stern now came to wait on the king, with the intention of proceeding on his journey the following morning. The moment of his visit was, however, most unluckily chosen; for the king had that day given a grand entertainment; and, besides this, it was now evening, and in the evening no one visits the king without having received a summons. M. Stern had two servants with him, namely, Teku, a servant of M. F.'s, and Negusie, a servant of the consul's. According to one version of the story, M. Stern went to the king against his own inclination, and at the recommendation of his servants; according to another, he went to please himself, and against their advice. Negusie had some small knowledge of Amharic, and was to have interpreted for M. Stern but he did not interpret satisfactorily; and the king exclaimed, angrily, "Why do you not learn your master's language? You have lived long enough with him." The king then ordered the servants to be beaten, and six men fell upon them with cudgels. M. Stern, unable to endure the scene any longer, turned round and bit his finger. He was not aware that in Abyssinia this gesture signifies revenge. The king remarked it, and gave orders that Stern should be beaten. The king said afterwards, when he was relating the whole occurrence, without any reserve, that, incensed as he felt himself, he had restrained his

anger, and ordered a supper to be sent M. Stern ; but his grantees had said to him, "What ! will you even give food to this man, who has insulted you, who has now sworn to be revenged upon you ?" and hereupon his full indignation was aroused, and he ordered him to be beaten. The two servants died that night, and it was by a miracle of God's mercy that M. Stern survived ; for it had evidently been the intention, not of the king, it must be owned, but of the others, that he should have been beaten to death ; indeed his life continued in danger, and the wounds in his head were severe ones. He was left lying there all night, and his servants were watched, and on the following day bound ; some of them, however, escaped, and brought the tidings to Gondar, where the king also arrived afterwards, leading Stern with him, bound to a soldier by a chain on his right arm. In Gondar his papers were searched, but nothing was at that time found in them.

The English consul sent immediately to M. F., requesting him to come to him and act as his interpreter in this business. The king, however, refused to admit the consul to his presence ; whereupon the latter wrote a letter, in which he referred to the friendship that had long subsisted between England and Abyssinia. Thereat the king ordered him to be asked, "Where are the proofs of this friendship ?" He meant the letters that were expected from England.

The king now caused a number of missionaries to be assembled, and asked Stern in their presence, "Why do you bite your finger when I beat my subjects ?" Stern answered, that in his fear he had not known what he was doing : he had done wrong, and he begged pardon for it. After this the king said no more about the finger-biting ; but all the more about the violation and disparagement of his customs, referring, there can be no doubt, to the photographs.

Flad obtained permission from the king to visit Stern daily, and to take charge of his recovery, in which he was so successful, that, after between fifteen and twenty days, Stern was out of danger. We now hoped to procure Stern's liberation ; and he employed his time as well as he could, in the presence of his jailers, in erasing the most offensive passages from his journal and his other papers. Our hopes of the consul were at an end, because the king would no longer endure the slightest active interference from him. Next to him our hopes rested on the Abuna, who had at first exerted himself in earnest on Stern's behalf. The missionaries in Gaffat exerted themselves also for Stern ; and begged the king, for Christ's sake, to forgive him ; but the letters came too late ; the fatal 13th of November had intervened. It must not be left unnoticed that Stern had once, in Europe, as it appears, spoken somewhat one-sidedly on the subject of the labouring missionaries in Gaffat. This was discovered by Stern's papers, and the king thenceforward began to look upon Stern as a common

enemy, both of himself and of his friends and children, as he named these people. They, when they heard of this, were desirous of intervening in his behalf ; but their petition arrived too late ; and it is remarkable, in the whole course of the affair, how one proof after another broke down for Stern.

It must have been whispered to the king, by some one or other, that there were expressions adverse to him also to be found in Stern's papers. These were therefore all re-examined in the king's presence ; and the Frenchman, Bardel, with the Abyssinian, Beru, were commissioned to translate them, while Stern was forthwith placed in fetters. Besides this, some memorials by Rosenthal were found and translated. On the 13th, the latter reported to Madame Flad, at Genda, that the king was coming. Flad himself was absent, because he had had to expedite 150 loads of coal from the river Goany for the king's account, or rather for the labourers in Gaffat. It was not ; however, the king that came, but Ras Hailu, and another very high dignitary ; they came with 4000 soldiers. They saluted us and took us into the midst of a large circle formed by the soldiers. It was at last communicated to us that the king would see us in Gondar.

I cannot describe the confusion and tumult of the following day. My friends H. and B., and I, were immediately bound by the right arm. M. Rosenthal alone, the person principally concerned, escaped this treatment as far as Gondar. Madame Flad was, respectively, treated the worst of us all. She was suffering from a painful scrofulous eruption on her fingers, her two little children were sick, her husband was absent, and she was now further subjected to the course ill-treatment of this rough rabble of soldiery. She was often forced to hear things which made her then, for the first time, as she owns, regret that she had ever learnt the language of the country. The Lord, however, took her part, and afforded her His protection and consolation.

Praise be to the name of the Lord, who supported us in those days of distress and anxiety, and often granted us consolations which made us forget all discomfort.

I had no intercourse with any one except with Madame Flad for a few moments. All our valuables were now examined, and especial attention was bestowed upon our papers. I was under no alarm, for I was conscious of no delinquency in regard to the king. On the contrary, I was perhaps more prepossessed in the king's favour than many of my friends approved. I continued to find it difficult to give up my hopes of him. A kingly character, in the best sense of the expression, even now seems sometimes to shine out from him, and isolated thoughts, words, and actions testify, by fits, to the true greatness of character which he might have attained if he had once entered the right path.

Our valuables were confiscated and labelled ; only

the most necessary articles, and scarcely these, were left us, so that Madame Flad, especially, and all of us had great privations to endure. It may be conceived how much the soldiers robbed. All our eatables and drinkables, our Abyssinian domestic utensils, clothes, skins, leather-bags, &c., were taken by the soldiers, who furthermore compelled me and Madame Flad to play Psalm cxxxvii. vv. 3, 4, on Flad's physharmonica. We were at last sent on to Gondar. We encamped at three hours' distance from Djenda. M. and Madame Rosenthal were there, in their tent; but our tent, in which I and Madame Flad had to lodge, was appropriated by Ras Hailu; and we were forced to bivouac in the open air, so that the poor woman and her children got almost frozen, for the soldiers had left us only the most necessary covering.

On the following day we reached the royal camp, where heavier chains were laid upon me, and M. Rosenthal was also bound. We were literally dragged before the king; for the Abyssinians ran along with us, so that we could scarcely follow them, and scarcely breathe. The king was in a fury, and seemed to be wishing to pierce us through with his looks. At last he asked us whether we understood Amharic; and we answered affirmatively. Then he asked M. Rosenthal whether he was a good fighter, so that he could stand against an antagonist whom the king would give him, with a sword and spear. He replied, he was not. Then the king said:—

"Why do you abuse me?"

Rosenthal said he did not.

"That will appear," rejoined the king, "whether you have abused me or not. Put fetters on his feet."

Poor Rosenthal was accordingly separated from his wife, and fettered.

For that night my tent was given back to me, and Madame Flad brought to it. The poor lady was almost in despair, being wholly ignorant of the fate of her husband. In the evening, however, we heard that he had not been bound. Our gaolers then had a banquet, which presented quite a cannibalish scene when they all began to carve with their sabres the raw meat, which they devoured whole. What gave me most pain, however, was that the soldiers pressed me to eat and be merry. They could not understand apprehension and anxiety taking away one's appetite. My two servants were bound with me. On the following morning, M. Flad arrived. It was fortunate that he had not been bound, as he was thus enabled to intercede for us with the king, and he knew the manners of the country better than we did.

The real reason why we had been bound was, that they were not clear about Rosenthal's personal identity, and at one time took me, and at another time Staiger, for him. The king told Flad that he also had a complaint to make against his wife, because a letter of hers had been found with Stern, in which she had written for England a remark

adverse to the king; this letter was among the old papers which Stern had brought with him to Abyssinia.

The king, however, soon had us sent for, and received us—i.e., Flad, me, Branders, and Staiger—in a friendly manner, calling us again his children. Our property and our papers were restored to us. In regard to Stern, the king said he should yet see whether he was a king or not. The prisoners Stern and Rosenthal, and their servants, were in the most pitiable condition. The latter for some time had had no more to eat than was necessary to prevent their dying a rapid death. It was only by bribing the gaolers that it had been found possible to send them any food, to which object M. Flad and the English consul had contributed to the utmost of their means. A servant of Stern's, however, died, probably from exhaustion. With the two prisoners our intercourse had almost entirely come to an end. Even with the Abuna no one could have any communication unless he wished to incur the king's enmity. Madame Rosenthal was allowed to visit Madame Flad, which was a great consolation to her; for, hitherto, being alone among her children, and almost ignorant of the language, she had been quite destitute of help and consolation.

On the 20th of November there was a judicial assembly, to which all the Europeans were invited. Many thousands of spectators formed a semicircle. On an elevation opposite them sat the king, and behind him, on a low bedstead, the superior of the monks. On the ground beside the throne were Zandel and Bardel, a German and a Frenchman. In the middle of the open space sat the other Europeans in rows, and behind them the Abyssinian grandees. The two prisoners stood bound by the arm opposite the king, looking, Stern especially, so wretched and squalid that it was quite pitiful to see them. The hearing of Madame Flad was soon at an end, after the king had made a few severe observations, and told M. Flad that for his sake he forgave her.

The chief ground of complaint against Stern was an observation in his note-book on a previously notorious action of the king's. That is, that having gained a victory over the rebel Garad (who had put to death the English consul, Plowden), the king, partly to punish rebels, and partly in his indignation at the loss of his beloved adjutant, Mr. Bell, had caused the captives to be immediately massacred as a sin-offering. M. Stern spoke of this as a cold-blooded murder. Other remarks against F. and the missionaries in Darna were read out; and M. Stern was reproached with them. The complaints against Rosenthal were still more grievous; but the king regarded him as a novice, and did not impute his faults to malignity, whereas he hated Stern.

A paragraph was now read from the "Fetha Negest," or Abyssinian law-book, by which death is made the penalty of reviling the king. If now the prisoners had only confessed that they had done

wrong, and begged for forgiveness, all the Europeans would have interceded for them, and they might have been set at liberty. But they were afraid that, if they confessed a fault, their lives might be immediately taken from them. They, however, were freed from their fetters, and carried together to a tent. The Abuna had not been called to this assembly. On the 21st of September the labouring missionaries in Gaffat were presented with silk shirts, and each was paid a considerable sum of money for the work he had done.

The king appears to have asked his grandees what he should do with the prisoners. Ras Hailu seems to have advised putting them to death, but from this the governor of Wag and others dissuaded the king. Ras Ubie, the best of them all, and a friend of the Europeans, was bound at the close of the debate; a fact which some attributed to the friendship between his wife and Madame Flad. To Flad the king was so friendly that he offered him money, because as yet he had given him nothing, and that it might not be said in another country that the king could not or would not give anything to the teachers in his country.

On the 22nd November a young Englishman arrived with the long-expected letters. The packet, however, contained no letter from the English Government to the king in answer to the one he had despatched to England. The consul only got a letter, with a kind of reprimand and instructions to go to his post at Massowa. This was at the moment a most untoward occurrence. If the consul had erewhile had his hands half-bound, they were now bound altogether. The king had a right to expect an answer from England; and a favourable answer would doubtless have put him into the best possible humour, for he was desirous of the friendship of England. But now it is most improbable that the king will ever liberate the captives, or even let the consul go free, unless the expected letters arrive.

I, however, would gladly have left Abyssinia if I had received any letter to direct me. M. Flad would willingly have requested the king to allow his invalid wife and her children to go with me to England, but he was certain that such a request would have incited the king to send them to Magdala or some other fortress. It was only on the 5th of December, when I had left Abyssinia behind me, that I was enabled to breathe freely and to call myself a freeman. The air of the low country, however hot, was not so sultry as that of the highlands, which latter, however, had cured me of all liability to fever and other disorders.

As regards the Jewish mission in Abyssinia, it has undoubtedly begun to bear rich fruits. Among the sixty proselytes whom Flad baptised, there are many in whom a Christian life and spirit has decidedly manifested itself. Brandeis and Staiger too have abundantly received the blessing of the Lord upon their labours, in the midst of all their hardships and difficulties. They have schools in

about eight places, besides the classes in their own houses, in which they are training teachers and evangelists. As regards the missionaries in Gaffat, they still continue to labour for the king, but they are besides that visiting churches, celebrating divine service on Sundays, and establishing schools; and so long as they are favoured by the king, the Abuna can do nothing against them.

In spite of these gloomy accounts from Abyssinia I say nevertheless "Forwards!" for here one must never despair on account of the outward appearance of things. I have in no other country seen such quick changes in affairs. One must not let one's self be drawn by favourable appearances into two sanguine a frame of mind; but one must not be dispirited by the contrary. Many things may happen within a month of this which may overthrow our anticipations, and show that the Lord's ways are not as our ways, and His thoughts are not as our thoughts. Moreover, it must not be forgotten that the kingdom of God is built up amidst troubles and hindrances. The political situation of the country is such that great changes may soon take place. Here, as in Europe, one must observe the signs of the times. Here, as there, one stroke is struck after another; and it cannot be doubted but that Abyssinia will soon be drawn into the general movement, as, under the tutelage of an enlightened government, it might be. God is seated on His throne, and will here, as elsewhere, do all things well: for whatever He does and allows must come to a good end.

Remark by the receiver of the above communication:—

"In reading through the above letter from Abyssinia my first thought was, what a good thing it is that a few stations on the Apostle's road should be already established; for without the stations in Matamma and Khartum we should not so soon have got an authentic report of the latest occurrences in Abyssinia. I would therefore earnestly solicit Christian friends to furnish means for the establishment of more of these stations, and especially that some stations may be established within the peaceable and secure frontier of the Egyptian territory near Abyssinia, to which the missionaries can retreat from the oppressions of arbitrary power. (2.) I cannot comprehend why the British Government maintains such a passive attitude in regard to the present position of affairs in Abyssinia, when the relations of that country with the Red Sea, India, and Eastern Africa, make it so important to us. Could it really be taken amiss if France and Egypt took advantage of this passive attitude of ours to steal a march upon us. The energetic Napoleon has had the king of Abyssinia written to in order to apprise him that he is the protector of Catholic missionaries throughout the world, that all civilised governments have admitted the principle of freedom of worship. Will Napoleon, in the long run, continue to make an exception in favour of

Theodorus? He has now the finest opportunity of making his principle hold good in Abyssinia. (3.) English steamers on the Red Sea pass month after month along the coasts of Abyssinia. Can English

passengers think without pain that in the interior of the country two imprisoned Englishmen, who went thither for the love of God, are awaiting their liberation by the hand of England?

SUGGESTIONS AND REPLIES.

FOREIGN MISSION MANAGEMENT.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—A thought has been long on my mind, and I have expressed it among friends, some of whom advise me to ask you to put it before your readers. It is, that while Ragged Schools, Preaching Stations, City and Town Missions, Open Air Missions, Domestic Missions, and indeed every kind of evangelical efforts, *at home*, are now worked on unsectarian bases, our foreign missions all continue their sectarian character. If it be desirable to merge our differences and unite in mission work at home, surely it is far more important that we should do so in relation to foreign missions, seeing that those on whose behalf they are established can know even far less than our "heathen at home" why teachers come to them from different and apparently rival parties. I say "apparently rival parties;" and this must be the case where the peculiar tenets are insisted upon and made the grounds of separate meetings; but in cases where the missionaries work in such harmony that their differences are not so displayed, the "unsectarian mission" I speak of is in actual operation, and therefore proved to be practicable to that extent.

I must now anticipate two objections—1st. That where there is Christian union in spirit among missionaries in any particular district, there is no need for organisation to bring it about, and that where such union does not exist, organisation cannot create it. This objection supposes the continuance of missionaries as sectarian agents. The scheme I should propose is, to send out no missionaries as sectarian agents, but as representing the whole evangelical body of the country. 2nd. It might be objected that there are too many sects or parties already, and this would be an additional one. I reply, it would not be any additional sect, but a coalition of sects, and not more likely to be regarded as a new sect than is the City Mission at home.

I rejoice that of late years Christians have been learning to show their love to their Master, and to one another, by joining in such works at home; and I cannot help thinking that large numbers are ready thus to unite for foreign missions. Already there is a society for raising money to assist African missions without regard to sect. American Chris-

tians have a joint Mission Board, and in some congregations in England money is raised for foreign missions, and distributed to two or three societies. I therefore hope to find this thought favourably received by British Christians.

Perhaps some could not agree to all the propositions I would make concerning the establishment of such a society, but if your pages were open for a little while for correspondence on the subject, it would soon be found on what points Christians generally could agree. I doubt not opposition would arise from those who are zealous for the propagation of denominational names or tenets, but faithful disciples of Christ will not be hindered by such opposition as that. I would propose, or rather suggest:—

1st. That the society should have some general name, such as "The British Mission to Foreign Lands," or some such title.

2nd. That its objects should be, 1st, to send missionaries as representing all evangelical Christians; 2nd, to use all Christian emigrants and travellers as helpers in extending the Gospel; 3rd, to seek to unite as far as possible, and assist even with money where necessary, existing missionary agencies.

3rd. That its committee of management should consist at least in part of laymen, who certainly best understand many secular matters connected with the economical working of such a society.

I cannot help thinking that such a society would be so approved by God, and so commend itself to the Christian people of this country, that money would be raised to a large amount, while the use of Christians, who in these days of commerce and travel are to and fro in large numbers all over the globe, will vastly increase mission agency by the economical expedients which the Open-Air Mission adopt in relation to their large body of unpaid agents, namely, to supply them with the necessary tackle—books, tracts, &c., and put them into correspondence with others with whom they can work in harmony and mutually increased usefulness.

Apologising for so long a letter, and commending the matter to the Lord and to His people,

I am, Sir,

Yours truly,

JOSEPH PALMER.

12, THE GROVE, LEWISHAM, LONDON, S.E.

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

RECENT criticism has accomplished much for the Acts of the Apostles. No book of the Bible has been more thoroughly sifted and abundantly illustrated. Yet one mode of illustration remained, one which the missionary zeal of the last half-century has rendered possible. Might not the later incidents of the spread of God's kingdom throw light upon the earlier, furnish almost endless points of comparison, and help out the vividness of the narrative? Might not the principles of these primitive missions be set up beside those of our modern missions, to see where and how far they differ, if at all? Such criticism would demand a wise and clear head. Such survey of the present would demand a careful and laborious study of the records of the various mission societies, for everything would depend on the trustworthiness and fitness of the illustrations. Mr. Briggs has ventured upon this line of comment, and has produced an interesting book.* No doubt something much better can yet be done; but this is an excellent instalment. Such topics come up as "The Formation of the Missionary Church," "Christianity in contrast with Civilised Heathenism," "Christianity in contrast with Barbarous Paganism and Native Ministry," and the like. They come naturally out of any effort to understand Apostolic Church History. They are handled fairly by a man of considerable reading, and who has many modern instances to his hands.

Bishop Wilson's *Journal and Letters*† will be valued by all who have read the life of that good man. They extend over the first nine years of his episcopate, and are full of traits of the simplicity and gentleness of his character, the frank, genuine impressions of a devout spirit. Nothing could more happily reveal his daily temper and Christian habit. Thomas à Kempis is his constant companion. His other reading is much in Cecil and Bickersteth, though at the same time he "is weak enough to say that Lockhart's 'Life of Scott' has an indescribable

charm." His book for odd times is "Lady Huntingdon's Life," from which he learns "the early history of almost all the eminent men whom I knew in their later days, in their first warmth and their unconstrained and certainly irregular, and at times enthusiastic energy; and find I was quite ignorant of the school which they formed. . . .

"George Whitefield rises on me prodigiously; and Mr. Romaine, whom I knew from 1792 to his death in 1797. I remember well his placing his hand on my head and blessing me in November, 1793." The journal is much occupied with visitations of his vast diocese, and when, he says, "I am obliged to be surveyor and architect, as well as orator, advocate, and ecclesiastical lawyer." At Tanjore he met "the venerable Kohloff," and heard much of Swartz. "He never knew him angry or indignant, except when any servants of the Lord were acting inconsistently or timidly: then he was all on fire. . . . Each week-day he assembled his catechists and native priests to early prayers, and then sent them out. You go there. You visit such a circle. You see how such and such families are going on. They returned about four, and reported their proceedings. He went himself to the schools and families in the neighbourhood, came in about one, and remained at home studying or writing till four, when the catechists returned. He then took them with him and seated himself in the Mission churchyard, or in his house, according to the seasons, and invited the heathen to converse and hear him read the Bible. He was mild but very authoritative; very acute in answering objections, and never allowed himself to be embarrassed. In the evening he called for his Persian Moonshee, and heard him read the Persian poets or historians, to relieve his spirits." The Christian community was not in a happy condition. For thirty-five years the flock had been without many true shepherds, and gross immorality prevailed. Of one body of seventeen hundred, who had separated on account of the Bishop's strenuous condemnation of caste, he says "they are almost all living in the vices of impurity and drunkenness." At Pernacoi he called on the French Bishop, whom Heber had visited in 1826. "He was a fine, tall old man, and had been forty-two years in India; a Jesuit, with an expressive though pallid countenance. He came out to receive me,

* *Missions, Apostolic and Modern: an Exposition of the Narrative of St. Paul's First Missionary Journey, in relation to the Protestant Missions of the Present Century.* By F. W. BRIGGS. Post 8vo. pp. 333. Hamilton, Adams, & Co. London. 1864.

† *Bishop Wilson's Journal and Letters addressed to his Family during the first nine years of his Indian Episcopate.* Edited by his son, DANIEL WILSON, M.A., Vicar of Islington. 8vo. pp. xi. 371. London: Nisbet. 1863.

and placed me next himself in his cell, a room in the cloister of the Jesuit Church, neat but small, and plainly furnished. We soon fell into conversation about Bossuet and Quesnel. I endeavoured to attract him to St. Augustine, but the Roman Catholic clergy seldom like that eminent father. He did not seem to have read him. I enquired after the ancient library of the Jesuits' College. He said it had been, during the last thirty years, disfigured and destroyed, especially by insects. I observed, 'Ah! voilà des étudiants un peu malins. Ils devorent effectivement les livres.' He was amused and laughed much." At Moulmein he met Judson. "He is a most lively person, countenance mild, intelligent, penetrating, fine preacher, nose aquiline, address refined and gentlemanly, complexion approaching to dark, manner of speaking slow, voice musical. We talked for an hour. He is full of spirituality, humbleness, retiredness of mind . . . He doubts whether a native ministry can be formed through the medium of the English language—pride is so soon generated." Frequently the Bishop is struck with the oriental illustrations of Scripture. "The Rajah has sent a hundred coolies 'to prepare our way,' level roughnesses, smooth spots for tents, repair roads and bridges. The oxen treading out the corn meet us at every turn. The use of mules and asses for travelling in the hilly country of Palestine, where, as here, no carriages could make their way, is too obvious to be remarked; as well as the couches and simple rugs in which the people sleep, and which they carry with them wherever they move (John v. 11), forming, as they commonly do, a part of their clothing. Then the messenger, or dāk carrier, known at a distance by his swift running, and his being alone, daily rejoices us (2 Sam. xviii. 24—26). The periodical rains twice each year, with no intervening showers, are as much looked for as in Palestine (Hos. vi. 3). The beasts of the field carrying off a sheep from the fold, and even children from the hovel, are so common in India, that five rupees are given by the Government for every tiger's skin. The presents with which you are approached continue as in Old Testament times. The long and ceremonious nature of the salutations, with three profound bows and the hands closed, and a silent waiting till you invite the stranger to speak, illustrates such passages as Luke x. 4. The gods of the valleys and those of the hills, are an idolatrous distinction in full vigour. On our way daily 'the shadow of a great rock in a weary land,' makes an immense difference in the fatigues of the whole camp. Now, as I have fallen on the topic, I was much affected as J— read Neh. v. in morning prayers this very day, with the 'bondsmen' which fill these hills." The Bishop has preserved his first missionary sermon. It will bear quotation. "I am your friend. I have come

a great way to do you good. The great God sent me to put you in the way to be happy. The great God is very good. Man is very wicked. The great God created the first man, Adam. The great God put him in a beautiful garden. Man sinned against the great God. Man was driven out of Paradise. All men are now sinners. The great God is angry with us. If we die as we are, we perish. But God has so loved the world that He has given His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. We must not worship false gods. Idols cannot save. The great God has been made man, and died for our sins. The conscience or heart of every one of you tells you this is good. Go not on, then, to provoke God by idolatry and image-worship. Pray to God for His Holy Spirit. The Holy Spirit makes us good."

The notes on Mark and Luke by Professor Jacobus* are another proof of the great need of Biblical exposition, and the difficulty of exhausting suitable commentary on the Scripture. They are plain, sensible, and up to present scholarship, of the character of Barnes' better known book, but more condensed, and likely to be of considerable help to Sunday School teachers. A commentary that shall be readable, scientific, and honestly helpful to average minds, is as much needed as ever. Dr. Mühlhausen Arnold ventures into the troubled sea of Old Testament criticism, as a kindly pilot "from a German point of view."† He is a German born; has taken one of the highest theological degrees at a German University; has had "personal intercourse with most of the living German Divines;" has received special encouragement in this work from Hoffmann of Berlin, and Ehlert of Tübingen; is a scholar of large reading, and is thoroughly evangelical in sentiment. He is right in saying that "German Divines have, as a body, recovered from the distemper of theological scepticism;" and his book is an effort to show that the positive side of German theology contains a sufficient antidote to the negative. He considers, in this first volume, *The Theological Crisis*, commencing at "the root of the matter," the *Unity of the Pentateuch*, and the *Authorship of the Pentateuch*. It is a book dedicated to students, for whom, and not for the ordinary reading public, it is evidently written; an erudite book, which those who pursue the subject in this country would do well to have, full of sagacious hints and information.

* *Notes on the Gospels, Critical and Explanatory.* By PROFESSOR MELANCTHON W. JACOBUS. Vol. II. MARK and LUKE. Cr. 8vo. pp. 318. Edinburgh: Oliphant. 1863.

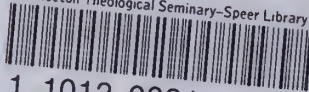
† *English Biblical Criticism and the Pentateuch, from a German Point of View.* By J. M. ARNOLD, B.D., Hon. Secretary to the Moslem Missionary Society. Vol. I. 8vo. pp. 181. London: Longman. 1864.

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